THE CATHOLIC UNIVERSITY OF AMERICA

THE PREPARATION OF THE RELIGIOUS TEACHER

A FOUNDATIONAL STUDY

A DISSERTATION

Submitted to the Catholic Sisters College of
The Catholic University of America in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy

BY

SISTER MARY ANTONIA DURKIN, M. A.

of The Sisters of Charity of the Blessed Virgin Mary,
Dubuque, Iowa

THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.
1926

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PREFACE

Few questions command a wider or deeper interest today in the educational field than that of Teacher-Training. It insinuates itself directly or indirectly in almost every realm of educational thought. Presenting itself as a problem of international signification, it merits deepest concern and weightiest deliberation. Diplomat and statesman, ecclesiastic and layman, educator and scholar as well as capitalist and laborer are concerned with its solution, for it possesses a vital bearing on political, social, civic, economic and religious life. In consequence, systems of teacher-training have become subject-matter for public consideration, worthy of state and federal legislation, so interwoven is the question of efficient teaching with national well-being. Enactments of educational import written on our statute books and state records attest its influence on American thought in the past and forecast the importance of its bearing on national issues to come.

In Catholic Education, the question is vital. Upon its answer depends the well-being of the Catholic School for coming generations and in turn that of the Church. The Catholic School must measure up to the highest requirements not only in organization, equipment and curriculum subjects, but in what is of paramount importance, the education of teachers. For the most part the interest of Catholic Education at the present time centers in the qualification of the teachers-in-service. But the signs of the times foreshadow the necessity of a broader concern, one focused upon the training of the future teachers-to-be. Indication of the interest of State and educational authorities in this phase of the teacher-training problem may be seen in various enactments regarding normal professional and training school efficiency. For Catholic educators, the problem centers around the question of the Normal School for the Novitiate and resolves itself into a matter of anxious concern.

The field of this dissertation was suggested to the writer by the late Doctor Shields, owing probably to her experience in Novitiate Normal classes. The immediate question of research was the outcome of the analysis of data collected by the Educational Committee of the National Catholic Welfare Conference in 1921, upon the Normal Training in the Novitiates of our teaching communities.

The study seems warranted by the interest and concern manifested by those in charge of the preparation of religious teachers, and by the newer demands of education in these later times. The complexity of modern life and the spread of human knowledge calls for a parallel of broader knowledge and practice of faith, if religion is to pervade the life of the growing youth and his activities. The religious teacher is the closest ally of those charged with the preservation and the spread of the Catholic faith.

The object of this study is to discuss the two fundamental elements involved,—the religious and professional preparation of the teacher, and to present proposals for the organization of a Novitiate Normal school. The writer makes no claim to originality in enunciating new truths, nor in presenting a solution that is entirely new, but one that is in harmony with the factors upon which its permanency depends.

The writer wishes to acknowledge her indebtedness to many of her associates who gave assistance in gathering and interpreting the data for this study. She is especially indebted to the lectures and writings of the Professors under whom she carried graduate work in Education, Philosophy, and Psychology: the late Very Reverend Doctor Thomas E. Shields, Right Reverend William Turner, D. D., Right Reverend Monsignor Edward A. Pace, Reverend Doctor George Johnson. She takes occasion to express her gratitude to Reverend Doctor George Johnson for his guidance and help in the preparation of this dissertation.

THE PREPARATION OF THE RELIGIOUS TEACHER

CHAPTER I

The Problem in the Setting—The Present Situation

The Necessity of Teacher-Training

The great and vital problem facing the American Nation at large is that of Education. The public is interested in it to an extent never before equalled in the history of the world. This new concern springs from several causes. History avers the fact that schools change to meet the demands of social forces.[1] There is no doubt that environmental factors of social and economic character are pregnant today with motives insistent upon educational reform. Shifting conditions of society with their dominant factor of industrialism and commercialism in the last century have demanded a change in schools and in the curricula.

Again as the tendency to measure "true living" in the terms of metallic dollars and cents has increased, the deeper human values have diminished. Materialism has been begotten. The vivifying and telling forces of Religion and moral obligation, as factors in social betterment, have been weakened. The evils, social and moral, resulting, have added their quota to the interest in the problem.

It has become an almost universally accepted conclusion that the prestige of a nation depends upon the education of its citizens. To a certain extent the present day interest in Education has been a sort of reflex of a fairly universal solicitude for the promotion of better education for our American children in order to insure in the truest sense of the word that hegemony accorded to America at the close of the War of

1 Johnson, George: The Curriculum of the Catholic Elementary School, Washington, D. C., 1919, cf. Ch. I.

Nations. Education of the child makes for true patriotism; it is the aegis of loyal citizenship.

"As a necessary means of self-preservation, the consciously devoted spread of true ideas has long been an admitted principle of democratic government; general intelligence has been felt to be one of its objects, and the school has been accepted as a proper instrument thereto." [2]

It is recognized that the teacher makes the school. "The teachers of children and youth, while not the sole instruments, are by far the most influential instrument through which a people may control its future; they distinctly determine in a great measure the degree to which sound fundamental ideas prevail, unite and move a people." [3] Since for the future citizenry of our country, American schools are being challenged, it is but natural that the teacher should come in for a large share of the concern and criticism. If education is the crucial issue of the times, it follows therefrom as a corollary that the training of the teacher, the instrument whereby that education is effected, is of no less importance. Every achievement has its preparation, every profession its apprenticeship, every art, its training. Efficiency has been the objective among all races, of all crafts and trades, of all occupations and avocations, of all visions and dreams. The pyramid at the desert ledge stands—a centuries old memorial of Egyptian mechanics and skill; Spartan gymnastics made for efficiency through military drill and service; in the Grecian song, dance, art and culture, Athens sought and realized it, while Rome, from her earliest days, dreamed of its attainment through conquest of power; and Roman discipline through rigidity of training, whipped into shape her far-famed cohort and legion, whereby she eventually became Mistress of the World. Thirteenth Century art produced its Cimabue, Giotto, Raphael and Angelo, only after years of technical training and attention to

[2] The Professional Preparation of Teachers for American Public Schools, Bulletin Number Fourteen. The Carnegie Foundation For The Advancement of Teaching. New York, 1920. p. 7.

[3] Ibid.

minutiae of detail. In the Mediaeval Guild, the aspirant of a craft or art served an apprenticeship of years under the direction of the master, and trained himself through the toils and tasks of the journeyman, before he presumed to class himself as master of the trade. Training for efficiency down the ages has spelled achievement and progress. And today in all situations, training is equally necessary in order to pass on the inheritance of experience, to develop efficiency in present methods, to give birth to ingenuity and invention for future initiative. If this be true of historical accomplishment of mechanical arts and crafts and work-a-day professions, how much more true is it of that greater profession—the art of teaching!

The task of the teacher is not only to transmit inheritance of past centuries to her class, but efficiently to use the best means and methods to secure her aims of preparing each and every child for complete and full living here and hereafter. "It is plain that human life in its highest sense," says Bishop Spalding, "is life of the soul, a life of thought and love, of faith and hope, of imagination and desire; and men are high or low as they partake more or less of this true life. Now it is this life which is the only true human life which education should bring forth and strengthen." The epitome of the argument may be briefly made: Truth comes through the teacher; training is necessary for the transmission of the inheritance of truth to the child; and individual social welfare rests upon the development of social, moral and religious principles in the child. Therefore the success of the school depends upon the training of the teacher, the custodian of the inheritance of the past and the molder of the character of the future.

The Survey of the State System of Training

The State has accomplished much in its answer to the problem. Its summarized conclusions have embodied themselves in the concrete, and the result is to be had in the State Normal School. Administration and organization of the nor-

mal school was at first practically identical with that of the typical academy of the times. An announcement of Bristol Academy, Taunton, Massachusetts, 1837, reads as follows: "A department for the training of teachers is opened in this institution. Instruction is given in the art of teaching and the use of apparatus".[4] In the Farmingham Normal School Bulletin of 1856, one reads of the "well selected library," of apparatus for the "illustration of principles of natural Philosophy, Chemistry, Mathematics. . . ." . . . "of a cabinet of minerals and geological specimens," and lastly that the pupils who desire to study Latin, French and German Languages, and to prepare themselves to instruct in those branches of High School scope "can have an opportunity to do so by giving a pledge to remain in the school for a term of three years including the undergraduate course, provided that the number is sufficient to warrant the forming of a class."

In 1834 by an act of the legislature the academies of New York were empowered to have a department for teachers grafted on to the Academy.[5] In 1835, in the annual report of the State Department of New York, two academies schedule "Principles of Teaching" as a new subject. This indicates that the academies perceived the need of giving to teachers a different kind of training from mere academic work.

Horace Mann in advocating Normal Schools for Massachusetts opposed these academies of New York on the ground that in these the teacher-training department was grafted on, secondary. "In What Respect the Normal School Differs from an Ordinary Academy" is the title of a discussion topic in the Report of the Executive Committee found in the first bulletin of the Albany Normal School, 1848. The discussion proves to be an admission of the likeness of the two institutions. Generally speaking, the academy and high school as then developed were offering a higher grade of academic work than the normal school, as well as assisting the latter in the production of

[4] Catalogue on file in the Bryson Library, Columbia University, New York.

[5] Centennial History of Potsdam School, p. 17.

teachers. A second type, private school with state aid, is represented by the situation in New York from 1836 to 1844, and in Wisconsin from 1857 to 1865. Wisconsin's appropriations were not confined to academies. Colleges and high schools were eligible. Several types of experiment were made before the conception of a distinct type of normal school was universally accepted. The period of experiment began with the first serious effort to establish an institution with a single aim. The Teachers' Seminary at Concord holds the honor of being the pioneer in the field, in 1823.[6] It made the training school a vital part of the institution.

The Board of Regents of New York as early as 1821 and again in 1823 had recommended aid to the academies in the hope of securing better teachers. No special provision was made for teacher-training until 1834. In 1844 the bill passed the legislature establishing the normal school at Albany.[7] Not until 1860 was there a professional school of training, making the academic instruction contribute to the professional aim, with major emphasis on the methods and practice of teaching.

There can be no doubt that the idea of training teachers in these earliest normal schools was directly influenced by the Prussian system of state normal schools. Dr. Judd in "The Evolution of a Democratic School System" says, "The sharp distinction between the methods of training teachers in the two schools of the German system is of importance to us in this country because in 1833, Massachusetts, through the enactment of the Normal School Law, established the first American training school for teachers of the common schools on the model of the Prussian Lehrer-seminar."

In Boston a city normal school was established in 1852. Having been joined with a high school course in 1855, the institution existed until 1872 as a "Girls' High and Normal School" when it again became a separate institution, functioning for the training of teachers in the elementary schools.

6 American Journal of Education, Vol V. p. 377.

7 New York Statutes, May Session, 1844. Chapter on Normal Schools, p.1.

Leaders and educators of the middle west were equally alert in making the normal school an established fact; many leaders had come from the eastern states where the issue had already been settled. [8]

In 1870 the question had been virtually settled everywhere in favor of Normal Schools. "In some states the schools had been preceded by training departments in colleges. . . . in others, particularly in the south, by teachers' institutes." [9] The following list gives the dates of the first establishment of state normal schools throughout the country:

Massachusetts	1838	New Hampshire	1870
New York	1844	Arkansas	1872
Connecticut	1849	North Carolina	1876
Michigan	1849	Texas	1879
Rhode Island	1852	North Dakota	1881
Iowa	1855	South Dakota	1881
New Jersey	1855	Oregon	1883
Illinois	1857	Virginia	1884
Minnesota	1858	Louisiana	1884
Pennsylvania	1859	Arizona	1885
California	1862	Wyoming	1886
Kansas	1863	Florida	1887
Maine	1863	Nevada	1887
Indiana	1865	Colorado	1889
Wisconsin	1865	Georgia	1889
Vermont	1866	Washington	1890
Delaware	1866	Oklahoma	1891
Nebraska	1867	Idaho	1893
West Virginia	1867	Montana	1893
Utah	1869	New Mexico	1893
Missouri	1870	South Carolina	1895

[8] Gordy, J. P. Rise and Growth of the Normal School Idea in the United States. United States Bureau of Education, Circular of Information, 1891, No. 8. Washington, 1891, p. 47.

[9] The Professional Preparation of Teachers for American Public Schools. Bulletin Number Fourteen. The Carnegie Foundation For The Advancement of Teaching, New York, 1920, p. 32.

Maryland	1896	Alabama	1907
Ohio	1900	Tennessee	1909
Kentucky	1906	Mississippi	1910 [10]

The State Normal School was designed for preparation of teachers for common schools only, hence the rapid growth of the high schools offered another serious problem. As early as 1851, Dr. Barnas Sears, in discussing the need of more and better prepared high school teachers raised the question whether it would not be expedient to make one of the normal schools exclusively a school for men designed to form a higher class of teachers for a corresponding grade of school. He called attention to the fact that the law providing for the establishment of high schools was creating a demand for a type of teacher which was not being furnished. "The colleges are not educating men for the business of teaching. The Normal Schools are preparing only for the secondary schools. If there were a normal school of a higher order, persons who had already received a good literary and scientific education elsewhere, might repair to this and attend exclusively to the theory and practice of teaching." [11] An attempt was made to meet the situation through a law passed by the legislature in 1853.[12] The resolve provided for the possible selection of young men from each county in the state who were well prepared for college, to receive a scholarship of $100.00 a year during their college course, not exceeding four years; and one of $25.00 per term not exceeding two terms in a state normal after leaving college. The attempt was a failure, resulting not infrequently in the recipient of the scholarship breaking down in health, or preparing for other pursuits by means of the scholarships. The law was repealed in 1866. Secretary White in reviewing the failure of this plan before the Board in his report in 1868, suggested three possible ways in which teachers might be prepared for their profession. His suggestions assumed the form of interrogations. "Shall another normal school of higher grade

[10] Ibid, p. 418.
[11] Massachusetts Board Report, 1851, p. 9.
[12] Massachusetts Acts and Resolves, 1853, Ch. 193.

be established and equipped for a full course of four or five years' study, or a supplementary course of two years to which the graduates of the present school may resort or shall one of these schools be raised to a high grade in order to do this? Or shall all existing schools (Normal) be supplied with such additional teachers and apparatus as shall enable them to furnish in connection with the present course of study, instruction in the higher branches of learning?" [13] He favored the last plan as most efficient. The next year the Board asked the necessary appropriations from the legislature to carry out these recommendations. The plan was immediately inaugurated by all the schools. The catalogues of 1870 announce the new courses which list Latin, French, Higher Mathematics, Natural Science, Ethics, English Literature and methods of teaching.[14]

From 1870 to 1890 the number of high schools nearly doubled with an increase of one hundred from 1870 to 1880. In the United States as a whole the number increased during the twenty years from 1880 to 1900, from 800 to 6500. In 1910 statistics report the number 10213.[15] Because of this rapid increase the question of preparing high school teachers became acute. The agitation for professional preparation reached its climax in 1890. The pressure generally felt throughout the country for better-trained high school teachers is reflected in the papers and discussions of the National Educational Association from the seventies down to the present time, emphasis increasing in proportion to the increase of secondary schools. Massachusetts made the earliest and most liberal response to the problem.

In 1889 Dr. Hinsdale presented a paper in which he said: "The preparation of teachers for the primary and grammar school, and possibly for lower classes in high school and other secondary schools must receive its character from teachers of a higher grade of scholarship." [16] The Normal School

[13] Massachusetts Board Report, 1868, p. 72.
[14] Bridgewater Normal Catalogue, 1870, p. 9.
[15] Cyclopedia Education; High School, Art.
[16] National Educational Association Proceedings, 1889, p. 563.

point of view was represented by several in reply, who criticized the colleges and universities because they did not offer and maintain training schools. In the discussions which followed in the National Educational Association and other educational organizations, there was criticism on the one hand of a lack of scholarship in the normal schools, and on the other, of the purely academic character of collegiate and university professional instruction. The resultant of the controversy raised in a few cases the curricula of the Normal School to collegiate standards and met requirements respecting equipment and faculty. On the other hand colleges began to introduce practice teaching.

In the sessions of the National Educational Association from 1900 to 1910 there were animated discussions for and against the proposals to prepare high school teachers in the Normal School. Dean J. E. Russell in a paper entitled "The Normal School and the Training of High School Teachers" in 1901 urges the raising of standard of the Normal School to meet the new demands of the Teacher-Training Problem, or, he contends, the universities must take over such training and deal as honestly with the teacher as with the lawyer or physician. "Personally I think," he adds, "the univerities are better fitted to take over the work and it seems to me that they are making very satisfactory progress." [17]

In 1908 the Normal School Department of the National Educational Association passed a set of resolutions in which two significant declarations were incorporated: one, that the normal school should prepare teachers for the entire public school service, and the other, that the course for preparation of high school teachers should cover a period of four years above high school.

In nearly every session of the National Educational Association since 1910 the vital issue has been the question of raising the Normal School to collegiate standing. The trend of the professional school is clearly toward the collegiate basis. The

[17] National Educational Association Proceedings, 1901, p. 641.

status of the Normal School with provisions for teacher training is at present definitely outlined by state legislation. "State Normal Schools have their function decided by statutes made by legislatures, rather than by precedent, customs, experience. . . . . They are not created by official boards of management or by faculties of instruction. . . . They are authorized to accomplish specific work in a notably efficient way." [18] A steadily increasing number of enactments are annually proceeding from the legislatures demanding higher standards for the teachers' preparation. College credentials are exacted for high school teachers, emphasis being laid on pedagogical subjects; research work is encouraged along all lines; certificates are held upon condition of constant advance in collegiate status; legislation covers the attendance of institutes, seminars and conventions. State training schools, practice schools, experimental schools are maintained where the best in methods are tried out and given to the schools.

The public press, too, is insistent in its agitation for better equipment and qualifications; publicity campaigns are called into action; popular opinion is loud in its demand for improved methods; interstate conventions, research and inspection committees are urgent for reform, improvement, advance in teacher-training. The explanation is evident. Since in industry, in government and international relations we are entering upon an age which brings new and difficult problems for the minds and souls of men, society must be alert to the issues, and forearmed to meet their solutions. The key to success lies in education, and in consequence, never before has the role of teacher been more important. Realizing the vital import of the training necessary, the State has left no stone unturned to train her teachers and to render them through that education, competent, alert, and informed of what the rising generation may become, and dedicated to such achievement.

[18] Seerley, Homer H: National Educational Association Proceedings, 1915, p. 809.

Survey of the Church's System of Teacher-Training in the United States

The Catholic Parish School System as such in the United States dates from the early years of the American colony of Maryland. According to Reverend James A. Burns, St. Mary's School at Philadelphia may be called "the mother school of all parochial schools in the English-speaking United States" [19] for it became the basis for parochial organization of schools which has persisted to the present time.[20]

At the close of the Revolution there was a great influx of Catholic population and a remarkable growth of Catholic education. Elementary schools rapidly multiplied in all the states. As early as 1791 and later in 1829, the discussion of the Parish School led to the following decree of the First Provincial Council of Baltimore: "Since it is evident that very many of the young, the children of Catholic parents, especially the poor, have been exposed and still are exposed in many places in this province to great danger of loss of faith, or the corruption of morals on account of the lack of such teachers as could safely be entrusted with so great an office, we judge it absolutely necessary that schools should be established in which the young may be taught the principles of faith and morality, while being instructed in letters." [21]

At the Second Plenary Council in 1853, a most insistent exhortation is made for diocesan schools and competent teachers: "We exhort the Bishops, and in view of the grave evils that usually result from the defective education of youth, we beseech them through the bowels of the mercy of God, to see that schools be established in connection with all of the churches in their dioceses; and if it be necessary and circumstances per-

19 Burns, Rev. J. A.: The Catholic School System in the United States; Its Principles, Origin and Establishment. New York, 1908, p. 141.

20 Ibid.

21 Decretum 33, cf. Conciliorum Provincialium et Plenarii Baltimorensium Decreta. Baltimore, 1853.

mit, to provide from the revenue of the Church to which the school is attached, for the support of competent teachers." [22]

The Third Plenary Council (1884) found a much changed condition in the state of Catholic Schools; though multiplied tenfold, they were still too few. Instinct with the genius of Catholic organization, the Fathers of the Council urged the building of Catholic Schools in every parish and formulated a plan for the training and certification of teachers. The overwhelming educational achievements that have been the outcome of the Council's legislations for the establishing of parochial schools is sufficient proof of the fecundity of the Church in meeting the needs of the times. The parish priests of the country lent their influence and leadership in this great movement, and in less than fifty years, six thousand parishes in the United States have erected schools in conformity to the official decree. Communities from Europe and new foundations in our own country were at hand to meet the need of the hour, and lay teachers were secured to fill emergencies.

The plan for teacher preparation left the professional training of religious teachers to each community; it provided for a Diocesan Examination Board under the control of the Bishop of each diocese. The Board was empowered to issue teachers' certificates.

Closely following the decree on certification is one on the normal schools. This contains in brief the data on what should be the pedagogical preparation for the religious teacher.

"In order that a sufficient number of Catholic teachers may always be ready, each one of whom is well prepared for the holy and sublime office of educating Catholic Youth, we advise that the Bishops concerned, either directly on their own authority or, if need be, invoking the authority of the Sacred Congregation, confer with the superiors of congregations dedicated to the office of teaching in the schools, in order that Normal Schools be established where they do not exist and where there is need of them. These are to be in suitable es-

[22] Ibid.

tablishments, where the young may be trained by skillful and eminently qualified teachers during a sufficient period of time and with a truly religious diligence, in the various disciplines and sciences, in method and pedagogy, and the other branches pertaining to good school management." [23]

In the meeting of Archbishops in New York, 1892, fourteen propositions were presented by the Most Reverend Francis Satolli, Apostolic Delegate, regarding the school question. Propositions XIII and XIV related to the education and preparation of our teachers and their certification: "For the standing and growth of the Catholic Schools, it seems that care should be taken that the teachers prove themselves qualified, not only by previous examination before the Diocesan Board and by a certificate or diploma received from it, but also by having a teacher's diploma from the school board of the State, awarded after successful examination. This is urged, first, so as not to appear regardless, without reason, of what public authority requires for teaching. Secondly, a better opinion of Catholic Schools will be created; thirdly, a greater assurance will be given to parents that in Catholic Schools there is no deficiency to render them inferior to public schools; that on the contrary everything is done to make Catholic Schools equal to public schools, or even superior. Fourthly, and lastly, we think that this plan would prepare the way for the State to see, along with the recognized and tested fitness of the teachers, that the laws are observed in all matters pertaining to the arts and sciences, to method and pedagogics, and to whatever is ordinarily required to promote the stability and usefulness of the schools."

The wisdom manifested in these decisions of the American hierarchy has, in the light of these later times, given proof that the Holy Spirit presided in a striking manner over their deliberations. The provisions for normal schools and teacher-training might be found in a modern work on school system.

In the years preceding the Baltimore Council there was no organized professional training of the young religious

[23] McCormick, P. J.: Cited in content, "Certification of Catholic Teachers." Catholic Educational Review, June, 1922.

teacher. The first attempt at teacher-training was made in the Novitiates of our teaching orders in connection with academic content.[24] While there was no so-called professional training, a healthy tradition of teaching methods was handed down from one generation to the next, which kept alive the professional sense. Results of the teaching of these early days give ample proof, were such needed, that not all the best teachers are the product of professional training schools. The earnest desire of the Sisters to do their work better, the desire that their graduates should be worthy competitors in every sphere of life with graduates of other institutions kept them abreast of their time.

Not satisfied with their own resources, teaching communities more than twenty-five years ago made appeal to the Catholic University, then in the struggle of the first decade, to espouse the cause. From 1902 onward, professors of the Catholic University gave lectures in Psychology and Pedagogy in the Motherhouses of several teaching communities. Other colleges and universities throughout the country lent encouragement and support to the Sisters' efforts, and often these professors conducted courses, academic and professional, at Summer Institutes.

In several dioceses regular summer sessions were organized under ecclesiastical supervision. Teachers of various communities assembled at centers and the summer work continued for several weeks. Professors from colleges, diocesan and otherwise, gave daily lectures throughout the session. Where communities were unable to have summer schools of their own, they frequently took advantage of summer courses given to teachers at the State Universities. Some carried extension and correspondence courses.

The Catholic Educational Association organized in 1904 accomplished much toward unifying aims of the Catholic teachers, by bringing together for actual benefit and discussion members of various communities and the teaching staffs of

[24] Burns, Rev. J. A., Opus cited, p. 75.

many educational institutions. These discussions lend inspiration and impetus to the summer institutes, and to the community school-conferences, by fixing standards, suggesting solutions of certain school problems, and by opening up new fields of study. In our education system we are marshalling ever-increasing forces. The Catholic Educational Association has lent its aid and encouragement in the development of our high schools, in the standardizing of our colleges; year by year pointing out the weak spots in our program, not only offering remedies for defects, but suggestions to raise to a higher plane both our schools and our teaching staffs.

When in 1911 the Catholic Summer School movement was inaugurated, the number of Sisters who registered in the various Universities and Colleges which had organized a program of professional and academic training gave evidence of the anxiety of the Teaching Sisterhoods to prepare themselves for the great work entrusted to them.

In the same year the Catholic University organized the Sisters College, which has proved to be a stimulus and encouragement to the Sisterhoods all over the country. With definitely organized professional courses integrated by the basic principles of Religion, the Sisters College has elevated the tone of teacher-training. More than three thousand have carried courses in the last ten years; its influence has found its way into every parish school, and every teacher has found somewhere a share in its higher culture and inspiration. In many instances graduates of the Sister College have taken charge of the training schools in the various Novitiates, thus helping to unify community ideals.

Other Catholic Universities and Colleges that had opened summer sessions in 1911 followed with extension work and Saturday classes. The hundreds who were ready to receive degrees as soon as residential and pedagogical requirements were offered is another proof of the activity of the communities in their efforts in teacher preparation. Since 1911 many additional Colleges have opened their courses to the teaching Sis-

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terhoods, offering credits towards degrees under exactly the same conditions as in the regular session. The list follows:[25]

Arkansas, Little Rock—Little Rock Catholic Normal
California, San Francisco—Catholic University
Extension Summer School
District of Columbia, Sisters College
Year Courses, Extension Courses, Summer Courses
Illinois, Chicago—DePaul University
Extension and Summer Courses
Chicago—Loyola University Summer Courses
Jacksonville—Routte College Summer Courses
Indiana, Notre Dame—Notre Dame Summer Courses
Iowa, Dubuque—Columbia College
Extension and Summer Courses
Kansas, Atchison—St. Benedict College Summer Courses
Louisiana, New Orleans—Loyola University
Extension and Summer Courses
Massachusetts, Boston—Boston College Summer Courses
Missouri, St. Louis—St. Louis University
Extension and Summer Courses
Nebraska, Omaha—Creighton University Summer Courses
New York, Brooklyn—St. John's College
Extension and Summer Courses
New York—Fordham University
Extension and Summer Courses
Buffalo—Canisius College
Extension and Summer Courses
Ohio, Cincinnati—St. Xavier's College
Extension and Summer Courses
Dayton—University of Dayton
Extension and Summer Courses
Toledo—St. John's University
Extension and Summer Courses

[25] Data gathered by National Catholic Welfare Conference, 1921.

Pennsylvania, Pittsburg—Duquesne
Extension and Summer Courses
Villanova—Villanova College
Extension and Summer Courses
Wisconsin, Milwaukee—Marquette University
Extension and Summer Courses

In Toledo a plan for the Diocesan School System has developed a Central Teachers' College, operating under the Diocesan School authorities and the governing board of St. John's University of the city. The College offers a four-year program leading to the Bachelor degree. Freshman year is organized upon the same uniform plan in each of the four Novitiates of teaching communities located in and near the city.

In the diocese of Brooklyn the certification law of the Third Plenary Council is being carried out in a very unique way. A diocesan Normal is organized by unifying the plan of the Course of Study offered in the Novitiate Normal Schools of the four teaching Sisterhoods. The professors are taken from the Sisterhoods and supplemented by some of the diocesan clergy.

Added to this number are ten or twelve colleges for women conducted by various communities. These offer a four-year liberal arts course leading to the A. B. degree. The year session and summer session are open to members of the communities operating the College.[26] Two of these colleges offer courses to Sisters other than their own community. There are eight Junior Colleges offering courses to their own communities. A limited number of communities have summer sessions at the motherhouses or some centrally located mission house. Some of these through compliance with State regulations in their teacher-training courses are granted power to issue certificates of varying duration, on the completion of the required courses. Novitates have systematized Normal work according to data gathered from the same source.

[26] Data gathered in 1922.

Significance of the Problem

Aims and standards in Education differentiate the systems of the State and Church; consequently aims and standards will differentiate the training of the State teacher and that of the Religious teacher. The former makes for material citizenship and social and economic efficiency, the latter for citizenship in its broadest acceptation of the term. The one views man as a rational being, the other considers the dual nature of man. This difference of concept is made clear by St. Thomas: "The ideal of man considered merely as man is not the same thing when he is considered as a citizen. For when we consider man merely as man, his ideal end is the perfection of reason in the perfection of truth and the regulation of his lower desires according to the rule of reason. For what is truly proper to man is reason. The ideal of man considered as a citizen is the harmonious fulfillment of his place in the commonwealth. Hence the philosopher says that the virtues of a good man and of a good citizen are not one and the same. But man is not only a citizen of an earthly city, but he has also citizenship in the heavenly Jerusalem whose ruler is the Lord and whose citizens are the angels and all the saints, whether they rule in their glory and rest in the Fatherland or wander as yet upon the earth. Thus the apostle says (Ephesians II, 19) 'You are fellow citizens with the saints and the domestics of God.' Man's nature alone is not sufficient title to this citizenship, but he must be elevated to it by the grace of God." [27] The religious teacher must necessarily take cognizance of the supernatural.

The objective of the State teacher is knowledge. Cultivation of the intellect is the direct scope. Knowledge denotes acquaintance with and clear perception of facts. It is, according to the popularly accepted definition, the sum-total of information conserved by civilization. Assimilation of facts of general information with specialization and mastery of principles of a particular science or art constitutes the initial

[27] St. Thomas: Quaestiones Disputatae. De Virtutibus in Communi I, Art. XIII.

step in the State teacher's preparation. Knowledge,—broad, expansive, cosmopolitan, workable,—is the goal. Scholarship is fundamental and to be accompanied by the ability to disseminate this acquired information, for implied in the aim is the supposition that the mind of the child is to be fortified with scientific fact and organized data. This background is to be the working means whereby application is made to the laws of life and modes of conduct. While educators insist that the teacher's power lies in moral force, that teaching is a spiritual rather than a mental activity, the State agencies for improvement of teaching neither offer stimulus for development of these qualities nor suggest the need of their cultivation. The formal prohibition against the teaching of Religion in the schools restricts the teacher to the human level. Intellect, intelligence plays the important part in the processes of acquisition and assimilation. Intellectual culture is to be achieved.

The religious teacher's aim is to develop the Christian character, through a moral training based upon the firm foundations of religion, a personal, spiritual relationship of the individual with God that is immediate, constant and unchangeable. The great divide is the supernatural. The religious teacher is of necessity bound to go beyond the confines of knowledge. Facts are to be learned of nature, art and science, but always with a due relationship of values. "That is the only true enlightenment of mind, which is the power of viewing many things at once as one whole, of referring them severally to their true place in the universal system, of understanding their respective values and of determining their mutual dependencies." [28]

The preparation of the religious teacher must embrace the liberal arts ideal. Character responsibilities and scholarship of the teacher demand that she be a complex of the elements of a liberalizing education. Scholarship, deftness in presentation, measures of evaluation, principles of appreciation, modicums of poise and balance are her attributes; the transmission of all these to the class is her responsibility. More, to the Catholic

[28] Newman, John Henry: Idea of a University, London, 1902, p. 136-137.

teacher each division of the curriculum offers opportunity of bringing forth knowledge and love of God. Nature is His garment, and science the means whereby the mind of the child may touch its hem and as the woman in the gospel narrative, derive virtue from that contact. [29] History, "the Voice sounding across the ages the law of right and wrong," teems with illustrations applicable to individual conduct and is the stern and relentless Mentor of the Eternal law of Retribution. Mathematics with its rules of precision and order discloses the depths of the wisdom of the Omniscient; Literature and Letters reflect faint glimpses of that Beauty ever ancient, ever new. Activities of all kinds whether of charity, of mercy, of commerce, of politics, have their bearing upon Eternal Truth, and our teaching must show the association. [30]

What then is the norm of training for those who would in turn give the child what the Church and the Catholic parent has a right to expect? If Catholic education is to render efficient service in the work of preparing desirable citizens for this world and the next, "it is urgently necessary that our teachers should be trained under those influences and by those agencies which place the Catholic religion at the heart of instruction, as the vitalizing principle of all knowledge, and in particular of educational theory and practice." [31]

There are approximately 50000 Sisters engaged in teaching in the Catholic School System of the United States. [32] About 35000 of these are in the elementary Schools. [33] A conservative estimate of new recruits entering the field each year, is about two to two and one-half per cent. The difficulties attendant upon the preparation of teachers in service bears no proportion to the seriousness of this perennial problem.

[29] Shields, Thomas E.: Lectures, Philosophy of Education.

[30] Cooper, John M.: The Content of the Advanced Religion Course, Washington, 1924, cf. Ch. I.

[31] Pastoral Letter of the Archbishops, 1920.

[32] The discussion throughout is based upon the Religious Teaching Sisterhoods.

[33] Ryan, James J.: Catholic School Directory, 1921.

In the following chapters with the psychological concepts leading out of the present chapter, discussion of the problem of teacher-training is offered. The double objective of religious life,—the perfection of the religious and the professional preparation necessary for the education of youth in the Catholic faith is made the basis of consideration.

CHAPTER II

Qualifications of the Ideal Religious Teacher

Today we have in the educational field a new terminology. During the past decade the measurement movement has been inaugurated which gives us a quantitative terminology for the different processes and products of the school, so that at every step we may not only measure progress but rationalize all educational procedure. The intelligence of the child and the efficiency of the teacher are no longer among the unknowns. All this has not been without its practical results.

The efficient teacher has always been looked upon as one who combines natural aptitudes with thorough knowledge of subject-matter and of best methods and skill in applying them. "Besides knowledge of subject-matter, one may recognize five factors in a teacher's efficiency; (1) managing ability; (2) natural aptitude for work; (3) method and technique of teaching; (4) interest and industry for her work; (5) and that vague thing, personality, somewhat indefinable but generally admitted to include character, temperament and personal appearance." [1] These qualifications find their expression in personal traits, in attitudes and ideals, that have other standards than those of high academic attainments, though these are never excluded. With these cooperatively function many factors and results of non-professional agencies that wholly elude measurement. These qualities, which we might call in the terminology of Charters [2] unrecorded specifics, seem to be of the utmost importance in the analysis of the qualifications of the religious teacher. "And what the human traits are that are beyond the general level of attainment and that yet are the

[1] Brooks, S. S. "Measuring the Efficiency of Teachers." Journal of Educational Research, December, 1921, p. 337.

[2] "The Collection of Unrecorded Specifics," Journal of Educational Research, April, 1922.

'fit' ones, is among the things that can thus be sensed before they are analytically expressed." [3] We can feel out much truth of which we cannot give our reasons because they have not perhaps organized into explicit judgments and do not shape themselves until some external help reflects them. [4]

With a view of securing some kind of objective judgment concerning the ideal character of the religious teacher, the writer resorted to the device of personal interview. Forty experienced teachers, ten of whom were supervisors, co-operated in the investigation. [5] All were from different parts of the country and represented differences in training and experience, the while they were recognized as superior in intelligence. The aim was to make a study of the characteristics and personal traits which justify one in denominating certain teachers as superior. [6] The investigation aimed to envisage the ideal religious teacher. The norm of professional equipment accepted was that listed in Professional Preparation of Teachers. [7]

Method of Collecting the Data

Each subject to be interviewed was made aware of the purpose of the inquiry and the center of interest in the forthcoming interview was stated that there might be opportunity

[3] Peters, C. C.: Foundations of Educational Sociology, New York, 1924, p. 357.

[4] Ibid, p. 357.

[5] The minimum number of persons interviewed upon a question to secure consensus of opinion has been estimated by W. W. Charters. The maximum number of interviews made in a test was 117; the minimum 30. In another study 77 was the average interviewed, and the total number of specifics obtained was 136. Of these 136 ninety-seven per cent were obtained in the first thirty answers to each question. The only advantages that accrue from more than thirty interviews are the addition of this small percentage of specifics and the variety of expression and illustration, which may add some force to the compilation. Opus cited, p. 291.

[6] While it may be true that personal characteristics which contribute to effective teaching are mainly natural,—as it is accepted that good teachers are born not made—yet we must assume that such qualities are improvable, or when dormant are capable of being aroused and stimulated. To discover such traits or characteristics and to have them articulate with the professional preparation of the Religious teacher is a valuable aid in clarifying the aims of teacher-training.

[7] The Professional Preparation of Teachers, Opus cited, p. 252.

for a better mental set. The question to open the interview was as follows:

Designate in order of importance according to your judgment the ten most significant qualities other than professional in the best,—the most effective religious teacher.

Suggestion: Take some person who is markedly a leader in the field; choose such terms as you believe will express clearly recognizable qualities or personal factors in this teacher's effectiveness.

Other questions followed according to lead. The evaluation was reached by the rank of each quality as it gave evidence of what the subject considered most essential in conjunction with professional training and as its basis. Four teachers assisted the writer in the work of interviewing. A certain procedure was adopted. [8] A system of report was agreed upon by which systematic analysis could combine similar topics. Each topic was placed on a separate comment sheet. Similar topics were then combined according to major and subordinate rank. Two trained workers collaborated in the last tabulation. Some points failed to find place but were suggestive for the later discussion. [9] It is recognized that many of the qualities can not be attained except by the long slow route of experience. Even the "born teacher" must have definite concepts if native ability is to reach its fullest efficiency.

[8] Charters, W. W.: Opus cited, p. 280.

[9] Professional training is reckoned as coordinate in the qualifications and is considered outside the scope of the analysis here undertaken. Several specifics listed were elements in the complex products of professional training; e. g. disciplinary power, class management, power to encourage; these are not included in the tabulation. Other qualities listed less than three frequencies are health, social qualities, address, sympathy, patience, kindness, ability to cooperate, fairness, enthusiasm, firmness, originality. Many of these are elements of complex qualities which found expression elsewhere in the analysis.

LIST OF QUALIFICATIONS OF THE MASTER TEACHER

The organization and interpretation of arrangement of the recorded specifics around central principles follows.

The ideal religious teacher must have:

1. A religious character formed under supernatural principles in the spirit of her institute. [10]
2. A personality, "the deeper something that rating cards list as personality but in the religious teacher we may call sanctity." [11]
3. An unswerving love of truth in the fullest sense of this term:
   - (a) as regards content of knowledge.
   - (b) as regards validity of method, which implies
     - (1) open-mindedness, readiness to receive the truth.
     - (2) deliberate judgment, which to be of value must proceed in accordance wtih standards.[12]
4. She must have:
   - (a) a theoretical and practical knowledge of Religion and the basic training requisite to teach it.
   - (b) a true conception of human nature based upon Christian principles. [13]
5. General scholarship, culture, refinement.
6. Equipment to include:
   - (a) Knowledge of subject matter to be taught.
   - (b) Mastery of skills to be imparted.
   - (c) Clear concepts of ideals to be visioned in her teaching.

[10] Woods, H., S. J., "The Religious Spirit and Pedagogical Training." Catholic Educational Association, Report of Proceedings and Addresses. Vol. XVIII, 1921, p. 397.

[11] Johnson, George, "The Teacher in the Grades." Catholic Educational Review, September, 1924, p. 389.

[12] Pace, Edward A., "The Spirit of the Teacher," Catholic Educational Association, Report of Proceedings and Addresses. Vol. XVII, 1920, p. 445.

[13] Johnson, George, "Fundamentals of Catholic Teacher-Training." Catholic Educational Review, October, 1923, p. 453.

7. Professional training involving
   - (a) Technical knowledge
     - (1) of the laws of mental growth
     - (2) of individual differences
     - (3) of the accepted standards of
       - (*a*) pupils' attainments; tests and scales
       - (*b*) physical factors in education; school hygiene
       - (*c*) educational standards, rules and laws
   - (b) Technical skills; habits governing economy of class room procedure, laboratory, etc.
   - (c) Teaching insight and resourcefulness expressed in
     - (1) aptness and facility in illustration.
     - (2) clearness in explanation.
     - (3) keen sensitiveness to misunderstanding and misrepresentations on the part of the pupils.
     - (4) dexterity and alertness in devising problems
     - (5) and framing questions that will force attention on just the right points.
     - (6) a sense of humor that will relieve tense and wearisome situations.
     - (7) ability to suspend judgment yet avoid neutrality.
     - (8) ability to create in the class an attitude that is favorable to industry.
     - (9) sensitiveness to evidences of inattention and lack of aggressive efforts on the part of the pupils.
     - (10) ability to develop interests in pupils that will be more than transitory and that will carry over to other phases of life.
     - (11) a sense of proportion that distinguishes clearly between a fundamental and the accessory, partly dependent upon—
     - (12) a clear perception of ends. [14]

[14] The Professional Preparation of Teachers, Opus cited, p. 252.

8. Professional Ideals and Attitudes:
   (a) Appreciation of the office and function of the Catholic School System.
   (b) Sensitiveness to modern doctrines which are inconsistent with Christian principles.
   (c) An understanding of the relationship of the school to other educational forces, the home, the extra-curricula activities.
   (d) Professional perspective; modern methodology, worth while pedagogical writings, individual experimentations. [15]

Here is given the pen portrait of one who has served years of apprenticeship and now stands a master artist in the realms of education. In other words, the listed qualifications are the goal in its perfection, the end toward which every true teacher and every teaching community is striving.

But such perfection is not to be had in the beginning. It is the achievement reached through years of effort. There is no Religious Community dedicated to the service of education that does not vision the ideal teacher-training, but there is no Community which is not handicapped to a greater or lesser degree in realizing the ideal. Its candidates come to it not ready-made, but as raw material of more or less known quality. [16] Hence the Community in its Novitiate must cope with the material offered it. The novice comes with ideals and standards, worldly-wise, generously eager to adjust herself and her ambitions to the Congregation she has chosen and to fit herself for the work to be hallowed by life dedication. There are viewpoints to be shifted, senses of values to be gained, the spirit of the Institute to be acquired, all of which the Novitiate must give her. And, at the same time, the training must be preparatory for later work. In other words, a two-fold task descends upon the Novitiate of teaching orders: to make the novice with her natural traits and characteristics into a teacher, efficient,

[15] Johnson, George, Opus cited, p. 388.

[16] Stuart, Janet Erskine, The Society of the Sacred Heart, London, 1914, p. 36.

equipped and thorough; and over and above this to make her a religious teacher. With the criteria of qualifications before them, religious novitiates set themselves to the task. "Where shall the training begin? What shall be enunciated first?" are questions of vital importance facing religious instructors on every hand.

Difficulty Analysis of the Young Teacher

With the view of ascertaining those qualifications absolutely essential for the young teacher upon which normal training should build as its foundations, the writer made a difficulty analysis of this problem. Ten Supervisors were requested to list the difficulties of the beginning teacher. The material collected was treated as in the qualifications of the ideal teacher already discussed. The summarized material was then interpreted and results were tabulated as below:

1. Lack of the habit of reflection which leads to
   - (a) an inability to profit by mistakes,
   - (b) an inability to work out lesson plans, etc.
2. Lack of the knowledge of the child mind disclosed by
   - (a) failure to think in the terms of the child in the presentation of matter,
   - (b) failure to observe the child and his needs,
   - (c) failure to adapt materials to those needed.
3. Lack of method revealed in the
   - (a) inability to put subject-matter convincingly before the class,
   - (b) inability to render the subject-matter interesting and attractive.

Thirty-one teachers who had advanced themselves through experience and training in service were interviewed relative to the needs felt in the early experience of teaching. Interpretated in the retrospect and through later experiences, materials under analysis gave a consensus of opinion on the following points. Each felt the need of

1. A better knowledge of her religion.
2. A better understanding of the child.

3. A better knowledge of subject-matter (in its wider reaches).
4. A better knowledge of method.
5. A greater knowledge of self, that is, of the scientific attitude to discover and combat self.

A comparison of the data gathered from these two sources when presented to a committee of supervisors resulted in the following conclusions:

1. Certain qualifications are essential for the young teacher.
2. Other abilities are acquired with years of experience and service.

It is for the religious novitiate in its training and Normal School to realize the essential requisites and to motivate toward the goal in its perfection; the community plans for continuation school will complete the task. The young teacher must possess:

1. True knowledge of the fundamentals of her religion,
2. True knowledge of self and self-discipline,
3. Fundamental knowledge of the child nature, and mind, and its workings.
4. A basic education sufficient to serve as a background for the subject-matter to be taught.
5. Some ideas of method and class technique.
6. Definite concepts of the formation of the Christian character.

To the training of the Canonical year belong the first two; these are discussed in detail in connection with the program of that year. The religious life, its aims and ideals, enters largely into the discipline of the Canonical year. During this time the Church in her wisdom, realizing that in the preparation of our teachers character formation is the most vital, stresses the development of the spirit of Christian principles, whereby method and device and equipment later to be used are estimated. Hence she legislates in detail for the content and context of training

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of the Canonical year. Religion is the keynote. Every subject, every method employed conduces toward religious knowledge and self-discipline. Thus the training of the Canonical year of the Novitiate achieves the first fundamental unit in teacher-training, cemented by Christian principles and ornamented by Christian ideals, sets the compass true to the north star of the Apostolate of Christian Education, and inaugurates the Normal Training which is to follow in the second year of the Novitiate.

CHAPTER III

The Religious Life and Novitiate Training

The Religious Life in General

Wherever the Catholic Church thrives and the spirit of her message takes deep root, there exists the Religious State or Profession. It was the purpose of our Saviour to reform and govern the world not by theories and philosophies, but by the imitative power of personal love. It is the instinct of love to choose the lot, to imitate the ways of the one loved; hence it has ever been the glory and the joy of those who receive the call to live as He lived, choosing and loving the lot which He chose and loved, walking in the paths trodden by His blessed feet. Thus the Religious State is a permanent essential feature of the Catholic Church. As such it includes a system of principles guiding the judgments and directing the conclusions of those sharing the life; an ethical code determining conduct and an educational agency illustrating the principle that solidarity promotes individuality. [1] St. Thomas calls the Religious Life a state. [2] This state imposes the obligations of striving toward perfection, and this in turn implies the striving after an ideal, to perfect and sanctify one's heart so as to work for and with Christ for the greater glory of God and the salvation of souls.

Religion bears a two-fold meaning. Its first signification is that rebinding which the word implies, whereby a man unites himself to God as by faith and fitting worship. . . . . The second meaning of religion is the obligation whereby a man binds himself to serve God in a peculiar manner, by specified works of charity and by renunciation of the world. . . . . It is on this account that by vows of religion, sacrifice is made of all those things in which the heart of man is wont to be espec-

[1] Chrysostom, Bro. John: The Development of Personality, Philadelphia, 1918, p. 110.

[2] St. Thomas: The Religious Life (tr. Proctor), London, 1902, p. 28.

ially absorbed, and which are consequently his chief obstacles in the service of God. That which first and chiefly engrosses man is marriage. . . . . The second thing that fills man's heart is the possession of earthly riches. . . . . The third thing on which man is inclined to center his heart is his own will. . . . Hence perfect religion is consecrated to God by three-fold vow: by the vow of chastity whereby marriage is renounced; by the vow of poverty whereby riches are sacrificed; by the vow of obedience whereby self-will is immolated. By these three vows, man offers God the sacrifice of all that he possesses. [3]

The permanence of the obligation is what really constitutes the state, according to this same authority. Many who have not taken vows are in all probability living according to the counsels, practicing poverty, chastity, and obedience, but because there is no permanent and external bond of promise they cannot truly be said to live in a state of perfection.

As a permanent institution in the Church, all Religious Orders and Congregations agree in these respects: (1) they are associations of persons of the same sex, who live under a common rule; (2) the members have bound themselves by three vows of voluntary poverty, perfect chastity, and entire obedience to strive for the attainment of Christian perfection as outlined in the Gospels; (3) their association has been sanctioned by Papal or at least by episcopal approbation. They differ however in this that the members of a religious order [4] are bound for life by solemn vows with their derivative obligations; whereas, the members of a religious congregation are bound by simple vows which at first may be temporary only, i. e., for one year or three years, but which eventually must become perpetual, i. e., they must cover the remaining span of mortal life.[5]

[3] St. Thomas: An Apology for the Religious Orders (trans. by Proctor) St. Louis, 1903, pp. 51 and 53.

[4] The Society of Jesus is an exception; only a small number of its members take solemn vows. The Society of Jesus differs from the old orders in this respect.

[5] Cf. Heimbucher, M. J.: Die Orden und Kongregationen der Katholischen Kirche, Paderborn, 1907, Vol. I., pp. 1 ff, 23 ff.

Spiritual perfection is the primary object of the Religious Life.[6] "If you will be perfect, come." [7] The call or, as we sometimes say, the vocation to the life of perfection is given to those who wish to do more than just keep the commandments, and who aim at the practice of the counsels.

The way of perfection is primarily not a matter of man's initiative but of God's grace; but human effort has its place in the working out of this perfection of man's nature, man being more than a passive recipient of the grace. Man's desire and effort for perfection is based upon this belief; the work of perfection is recognized as a work of God and man together, of neither apart. Divine and human activity are both unitedly concerned. Spiritual vision must blend with human viewpoints; supernatural motives must infuse the natural acts; and to effect this, training—constant, persevering, practical,—must be had. Baser characteristics and innate appetites must be controlled by the higher faculties of man's being. [8] The subjection of the passions to the mastery of reason and faith is the nodal pivot of perfection—the essence of the higher life. Its foundation is laid upon strength of will, cultivated and disciplined through the exactions made upon it in the practice of heroic virtue.

The very longing of the generous soul to reach perfection becomes for the possessor a kind of tangible proof of his latent ability to pursue the higher life. Religious life is therefore a rational attempt to assist those who feel themselves drawn to this higher life, so to live that "they may know Him and the power of His Resurrection, and the fellowship of His suffering." Thus, all the exercises of Christian asceticism have for their ultimate aim and object to purify the heart by repressing the appetites, and so gradually to make man such as God wished him to be when in the beginning He made man to His own image and likeness. [9] They afford an opportunity of fulfilling

[6] Cf. Normae, Rome, 1901, Art. XLII.
[7] Matt. XIX. 21.
[8] Martineau, James: A Study of Religion, Oxford, 1888, p. 26.
[9] Con. Trid. sess., XIV. Cap. IX.

the Apostle's mandate: "Put ye on the Lord Jesus Christ." [10] In other words, they have for their ultimate aim and object to restore and embellish by means of constant discipline the divine image and likeness. This likeness, which is in the soul and resembles God in His spirituality, also participates in a finite way in the divine attributes of immortality, intelligence and free will. It may be improved to a certain extent by dint of personal efforts, by study which develops the understanding, and by self-control which strengthens the will.

Life is a warfare, and just as the kingdom of heaven suffereth violence and the violent bear it away, so, too, the kingdom of one's heart is gained only through constant struggle, suppression of appetites and mastery of passions. Hence the Religious State has its penitential stage, and some there are who seek its entrance in order to make reparation by constant penance and daily mortification. Belligerent forces contend therein against self and self-love. In no sphere of life is the contest more crucial and the outcome of its issues more far-reaching than in the Religious State, for here more is at stake, the aim being nothing less than perfection. "Be ye perfect as also your Heavenly Father is perfect." [11]

The Religious Profession may be likened to the professional life of other callings; a doctor devotes all his energies to the care and cure of the human body; a lawyer is wholly devoted to the legal profession, so anyone who is devoted to the life of the soul is by profession a religious, one whose first and main object in life is to strengthen the bond of union between the soul and God. [12]

The Religious State is a dynamic factor in every sense of the word, for by its profession one obviously assumes publicly and voluntarily the duties of that life. Voluntarily, as Dante intimates, "For will, unless it willeth, is not quenched." The obligations of that profession are vital, effective, active, mili-

[10] Romans XIII, 14.

[11] Matt. VI. 48.

[12] Gasquet, Francis Aidan Cardinal: Religio Religiosi. N. Y. 1923, p. 44.

tating toward individual development and improvement and for social betterment.

"Holy living is seldom achieved 'per saltum'. The habit of responsiveness to God's working within us is of gradual, almost imperceptible growth." [13] But growth it is, virile, strong, forceful. The process of sanctifying one's life is in truth a science—the Science of the Saints. As such it requires study, assimilation, labor. One becomes efficient in chemical reactions only after he has probed into the character of elements and compounds; the physicist is master of the laws of force only after much research, application and experimentation; the biologist generalizes upon the laws and principles of life after preparation and microscopic scrutiny into the fundamentals; likewise the psychologist, the sociologist and the philosopher. So, too, with the disciple of the science of sanctity. Father Meschler sums up its whole spirit in three words: "prayer, mortification and the constant imitation of Christ." [14] Prayer, quiet contemplation of the ineffable attractiveness of God, precedes and prepares for the hours of labor or suffering which perfect the character. And the young aspirant at the task that is to be a lifework receives courage in her hours of meditation and prayer for the future struggle. "In action and endurance we find the God to whom we have already pledged fidelity." [15] It demands a constant effort to conform one's life to highest spiritual standards, always and under all circumstances. [16] A proof of its sincerity is its passing from the occasional and periodical to the habitual and the continuous. [17] While it has its seat in the will, it cannot be acquired by simple profession; it is a development; hence, it takes time and implies training. [18]

[13] Elliot, Walter: The Spiritual Life, N. Y. 1914, p. 28.

[14] Meschler, Moritz, S. J.: Three Fundamental Principles of The Spiritual Life, St. Louis, 1912, cf. Ch. XII.

[15] McSorley, Joseph, C. S. P.: "A Modern Tendency and Its Correction." The Catholic World, Dec., 1905. Vol. LXXXII, p. 286.

[16] John, I Epistle, II. 5.

[17] Heuser, Herman J.: The Harmony of the Religious Life, Chicago, 1902, p. 143 ff.

[18] II, Corinthians, IV, 17-18.

Preparation, therefore, is necessary for its acquisition; training is essential for its application. There must be recognition and knowledge of predominant traits and passions; there are means and methods for their mastery and for the upbuilding of self-conquest and self-control.[19] The aphorism of the ancients that practice makes for perfection is most applicable in the acquisition of sanctity.

Aims of the Novitiate for the Necessary Training

The Novitiate is the period of preparation for entrance into the Religious Life.[20] It is a vital part of the order or community to which it is contributing and by which it is sustained. A Novitiate is not only the promise of the future of the order, it is the measure and the norm of the entire body. The word "Novice. . . . is the canonical Latin name of those who, having been regularly admitted into a religious order and ordinarily confirmed in their high vocation by a certain period of probation as postulants, are prepared by a series of exercises and tests for the religious profession."[21] So important is this time of preparation that the Church has promulgated in its regard certain explicit prescriptions of Canon Law. One of the most obvious is that of the New Code wherein we find that "The year of Novitiate must have for its object the forming of the novice by means of the study of the rules and the constitutions, by instruction on those matters which pertain to the vows and the virtues, by pious meditation and assiduous prayer, by suitable exercise in rooting out the germs of vice, in regulating the motions of the soul, in acquiring solid virtues. . . . . During the year of Novitiate the novice must not be

[19] St. Alphonsus M. Liguori: The Spouse of Christ (tr. Dr. Cullon), London, 1876, p. 48.

[20] No attempt is here made to consider any particular Novitiate, but rather to interpret those ideals which belong in common to all religious novitiates.

[21] Vermeersch, A., Catholic Encyclopedia. "Novice."

employed in external charges of the institute or even in the study of letters, the sciences, or art." [22]

By this clear speaking it is evident that the novice must become a woman of prayer before the Church will accept her services. The first principle of the religious life being the perfection of the individual soul, in consecrating her life to God, she makes a study of the spiritual life and the constitutions of the order or community in which she has enlisted her services, as these are to be the instruments whereby she will realize that aspiration of perfection. [23] Her aim is to build the foundations of supernatural virtues; these virtues are "wrought in us" by God and not by ourselves. [24] They require on our part the dispositions necessary to receive them; but they are in no sense caused or produced by ourselves. The natural virtues, on the other hand, or the readiness and facility which come from confirmed habits of correct living, are the effect of our actions, the result of our efforts to conform our conduct to the laws of morality. These efforts we are bound to make in order to preserve the supernatural virtues. [25] So that the same means which we must employ to preserve the supernatural virtues strengthen the natural virtues, which make us fit to live with our neighbor. The supernatural life is based upon the natural; the physical basis of character is bodily temperament. [26]

Replacing the imperfections of the natural temperament by the opposite perfections constitutes character development. In the Novitiate is found the opportunity for this development; kindly advice and direction of the Mistress of Novices is necessary, and its constant and ready service is ever at hand. The principles of the spiritual life are unfolded in graded and logical sequence, and the novice by this means aims to supernaturalize her life. In the mind of the Church these principles must

22 Augustus, Chas., O. S. B., New Code of Canon Law, St. Louis, 1919, Canon 565, p. 241.

23 St. Alphonsus M. Liguori: opus cited, p. 37.

24 Cf. St. Theresa, Autobiography, Chap. XI.

25 Guibert, J.: Les Qualités de L' Educateur, Paris, 1903, p. 31.

26 Cf. Meyer, R. J.: Science of the Saints, St. Louis, 1902, Ch. XV.

have a harmonious setting, must be learned in an environment favorable to their growth, must be received in an atmosphere charged with the supernatural.

In defining the monastic aim and ideal of asceticism it is difficult to phrase in modern language what is understood by the term. To the modern mind certain accessories of monasticism appeal. There is deep and genuine appreciation for the solitude of the life; there is protest and reaction in its favor against disproportionate stress for the "practical life"; there is ardent recognition for the fruition of labors achieved in silence and solitude. [27] Even is there keen appreciation for the spirit of detachment and self-abnegation which prompts one to lose all in order to find all. [28] But such an appreciation beholds the religious life only from the viewpoint of the aesthetic. As such it becomes "a gracious but rather feeble book-and-garden study of monasticism." [29] It fails to glimpse the heart and essence of the religious life or to explain its *raison d'etre*. The Christian evaluation of asceticism is thus given by F. W. Foerster: "Asceticism should be regarded, not as a negation of nature, nor as an attempt to extirpate natural forces, but as practice in the art of self-discipline." [30]

Based in the fundamentals upon knowledge of God and of self, monasticism aims through that knowledge to foster remedial measures conducive to self-discipline. The terse Socratic aphorism "Know thyself" is in paraphrastical form the foundation stone of all spiritual training. Self-knowledge is the first goal to be attained by the future religious, a self-knowledge that is accurate and just, not exaggerated and overdrawn but one which deeply rooted in humility possesses true standards of evaluation. [31]

[27] Cram, Ralph Adams: Cf. Gold, Frankincense, Myrrh, Boston, 1919.

[28] Sedgwick, Henry Dwight: Cf. Pro Vita Monastica, 1924.

[29] Connolly, Myles: Art. in "America," March 29, 1924.

[30] Marriage and the Sex Problem, New York, 1912, p. 128.

[31] Maturin, B. W.: Self-Knowledge and Self-Discipline, New York, 1918, pp. 10-12.

"Self-abasement is rational self-elevation. He who searches his soul to detect faults is the only one who finds God there." [32] Realization of one's position as creature indirectly tends to appreciation of the Creator. Knowledge of self directs toward knowledge of God. [33] In the words of St. Augustine, one grows to know and to hate oneself; to know God and through that knowledge to love. Appreciation of the infinite dignity of the Omnipotent God and of the nothingness of creatures enhances the dignity of that vocation whereby the creature is to become co-laborer with God in the work of personal sanctification and of the salvation of souls.

Hence, valuation of the privilege of vocation deepens as the knowledge of God and of self increases; desire to be worthy is born and this hastens to express itself in energy of effort,[34] willingness of spirit, generosity of will and love. [35] A superhuman contagion, as it were, catches one's blood to do and dare great things for love of God and souls. How explain this new energy? It resembles the spirit of the early Christians. A modern theologian discussing the transcendence of the Christian idea of union with God and its acceptance among the early Christians, writes: "How was the new idea of man's union and communion with God received? With inexpressible joy. Martyrs died for the New Life, and maidens gave their bodies to be burned for it, who would not have sacrificed a little finger for the whole pantheon of the pagan gods. The thought it roused in all minds and hearts was the thought of the condescension, the generosity, the prodigality of God's goodness in sharing His life with man in the intimacy of a personal friendship forever to endure. God had treated man far above his lowly rights and poor deservings—generosity was the term on every lip, and it set the world afire, kindling a new morality, reacting on all the social standards of the time, creating a larger perspective for judging men, movements, and

32 Elliott, Walter: Opus cited, p. 285.
33 Maturin, B. W.: Opus cited, p. 34.
34 St. John, VI. 38.
35 St. John IV. 34.

have a harmonious setting, must be learned in an environment favorable to their growth, must be received in an atmosphere charged with the supernatural.

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[27] Cram, Ralph Adams: Cf. Gold, Frankincense, Myrrh, Boston, 1919.

[28] Sedgwick, Henry Dwight: Cf. Pro Vita Monastica, 1924.

[29] Connolly, Myles: Art. in "America," March 29, 1924.

[30] Marriage and the Sex Problem, New York, 1912, p. 128.

[31] Maturin, B. W.: Self-Knowledge and Self-Discipline, New York, 1918, pp. 10-12.

the signification of seemingly inconsequential events of work-a-day living and into the worth of the commonplace; estimations of things are made at their true values; horizons are defined, broadened, and deepened; incongruities of life remain undulled in the light of spiritual perception; grace is given to do ordinary acts with extraordinary love—to live a life,—pure, noble, exalted, dis-interested in self, interested in the well-being of neighbor, athirst for the things of God—a life animated by a love propelling all "Ad Majorem Dei Gloriam." But this supernaturalization does not separate from the natural. [40] Asceticism follows, the result of the logical sequence, but this very asceticism is the apogee of optimism and liberty. [41] In becoming the servant of all one becomes the master of self. Freedom unlike any other is gained,—the freedom of lowliness, such as was rendered divine by the Son of God Himself, Who chose to wear its livery and under its uniform to win and save the world. [42]

The Church functions not only as a religious and moral institution; she is a great socializing factor in modern civilization. [43] "Emerging from the catacombs, the Church marched through northern Europe with her newly founded religious orders, and established centers of religion which became centers of civilization, because she imitated her Founder, who cared for body to make it worthy of the soul. The religious orders taught the gospel of work as well as the value of prayer, and turned the wilderness of the northern hordes into gardens of civilization." [44] From the days of Benedict to the present time, her religious have been civilizers, missioners, teachers and writers indeed and also social workers. Modern sociology finds its prototype in the listed duties of the deacon of the Primitive Church; the social worker of today has his precursor

[40] Gillet, M. S., O. P.: The Education of Character, New York, 1914, p. 103.

[41] Meyer, R. J.: Opus cited, p. 307.

[42] The Interior of Jesus and Mary, tr. Grou, J., S. J.: Chicago, p. 267.

[43] Garriguet, Leon: The Social Value of the Gospel, Chicago, 1911, p. 62.

[44] Siedenberg, Frederick, S. J.: "The Religious Value of Social Work." American Journal of Sociology, Vol. XXVII. No. 5, March, 1922. p. 642.

events, crowding selfishness to the wall, and letting charity soften justice in a way the world had not known before." [36]

This is the parallel of a soul inspired with a call to perfection. And in the religious life all the external acts are either an incitation to, or an expression of this internal spirit, the expression or incitation having no other end or aim than to conserve, foster and develop that special divine life, "of which Christ is the sacrificial author, God the bestower, and the Church the channel." [37]

G. K. Chesterton writing of St. Francis says: "As soon as ever he had been unhorsed by the glorious humiliation of his vision of dependence on the divine love, he flung himself into fasting and vigil exactly as he had flung himself into battle. He had wheeled his charge clean round but there was no halt or check in the thundering impetuosity of his charge. There was nothing negative about it; it was not a regimen or a stoical simplicity of life. It was not self-denial merely in the sense of self-control. It was as positive as a passion; it had all the air of being as positive as a pleasure. He devoured fasting as a man devours food. He plunged after poverty as men have dug madly for gold, and it is precisely the positive and passionate quality of this part of his personality that is a challenge to the modern mind in the whole problem of the pursuit of pleasure." [38]

The call of each soul is like unto the call of Francis, in kind, though not in degree. Once the "glorious humiliation of the vision of dependence on divine love" is glimpsed, the mind and heart of the aspirant turn to concentrate all effort upon the achievement of the task which she has hallowed by a dedication of life and service. The human becomes supernaturalized, elevated, ennobled; [39] insight is given into

[36] Shanahan, Edmund T., "The Originality of the Christian Doctrine of Life." Catholic World, July, 1916, Vol. CIII, p. 467.

[37] Ibid, p. 181.

[38] Chesterton, G. K.: St. Francis of Assisi, New York, 1924, p. 119.

[39] Thomas Aquinas: Summa Theologica II p. 162.

charity which obedient Christians generally possess may suffice to make their lives and services acceptable, while the Gospel clearly anticipates that there will be found always the few who will do from love what the many who act acceptably do from faith." [48] Such a viewpoint cannot but produce in those who believe "a reversal of natural wishes and aims, a disposition to dare difficult things, to endure pain and to sacrifice fortune, friends, ease and worldly advantages for the Kingdom of God." [49] With such a vision before her, the novice stops at nothing in the pursuit of perfection and counts no cost in its attainment. "All things come easy through love"[50] even to the extent of self-annihilation and the losing of one's life.

The breaking away from herself as it were leaves the soul and the mind open to discover varied spiritual reactions. They become capable of entering flexibly and sympathetically into the soul history of each individual.

Und was der ganzen Menschheit zugeteilt ist,
Will ich in meinen innern Selbst geniessen."

This is not gained through pedagogy nor by any teacher's voice. It must be the product of one's inner self. The resultants of this attitude toward life and the things of life are character and personality. "Character comprises the whole sphere of the educated will and stands for the sum of the ethical traits which give each one his moral individuality." [51]

But the novitiate atmosphere is not one of gloom; character fashioned by faith motivated by love, possesses an enviable sense of humor which is, amid the stern realities of life, a saving grace. It was the possession of this humor that impelled Therese of Lisieux to "make sport with her crosses" [52] and Francis of Assisi to term himself the "Jongleur of God."[53]

[48] Keane, J. J.: Obsequies of Mother Cecilia.
[49] Ibid.
[50] a'Kempis, Thomas: Imitation of Christ, Book III, Ch. 5.
[51] Meyer, R. J.: Opus cited, p. 267.
[52] Husslein, Joseph, S. J.: Heart of the Little Flower, St. Louis, 1920, p. 14.
[53] Chesterton, Gilbert K.: Opus cited, cf. Ch. VI.

"If there is any place on earth where it should be truly affirmed that it is the spirit which quickeneth, it is the homes of those who, wearing the religious habit, and therefore having by three vows of religious consecration burned the bridges which once united them with earthly satisfactions and delights, have sought to find and, finding, to follow Christ literally. [54]

This summarizes the aim of the Religious Novitiate and particularly the aim of the Novitiate whose novices are to be fishers of the souls of men, through the medium of an education, carrying with it a force of conviction, because they are living the spirit of Christ. Having "burned the bridges of satisfactions and delights" they, through the methods of scholastic and religious training, plunge forward to find and to follow Christ, and in so doing, form and fashion that character and personality which renders them true disciples of Him Whom educators recognize as the Great and Perfect Teacher.

Methods of the Novitiate

Organized and logical, based upon fundamental principles of psychology and philosophy, are the methods employed by religious novitiates in the realization of character training and development of personality. Out of what may be called the "romance of vocation" rises, as has been said, "a passionate pursuit of perfection." "The hunger and thirst after justice" which promoted the "burning of bridges" by a vowed pledge of "forever" propels toward heroism and high endeavor. Out of this orientates enthusiasm of purpose. "The peace of God which passeth all understanding" is the first condition of the highest economy of human energy and the most productive life. This energy of effort is one of the foremost and important elements in the spiritual development. It shows itself in the promptness, constancy, devotedness and generosity with which the novice attacks the problem of her own development, in her resoluteness in executing the divine behest. "Nescit tarda

[54] Dowling, Austin: The Secrets of the Religious Life, New York, 1923, Preface, p. IX.

molimina Sanctus Spiritus gratia." [55] A well-concerted plan carried out faithfully and constantly on rational as well as spiritual lines will be hers to follow, and results must inevitably ensue. Thus personal opinion is discarded for principles, and principles become the moral force and the motivation to action. The novice persistently and enthusiastically sets herself to the achievement of the task of character building before her, and is met by the Novitiate with plans and methods for that accomplishment. The formal studies of the canonical year aim to supplement the theoretical and practical study of the spiritual life. The following are in accord with the spirit of the training in canonical year:

Introduction to Philosophy; Religion Courses;
The Scriptures; Church History and the Liturgy;
The Constitutions of the Community;
The Vows and their obligations.

The study of the Scriptures, the great fountain-head and well-spring of Christian Truth, is fundamental. "Let it therefore be your chief study," says a'Kempis, "to meditate upon the life of Christ. . . The teachings of Christ excel all the teaching of the saints and he that hath His Spirit will find therein a hidden manna." [56] It is to develop the germ within each heart into a more perfect image of Christ that the spiritual life is followed; contemplative study of the Gospel is essential if the soul is to be impregnated with the spirit and personality of Christ. [57] The dominant note of Our Lord's personality is His relationship with His Father, and only by a comparative study of the Old and New Testaments can this relationship be conceived. Moreover a study of the Liturgy is based upon the same. From this source the young teacher will later draw the

[55] St. Ambrose: Liber 2, in Lec. 1.

[56] a'Kempis, Thomas: Imitation of Christ, Book 1, Ch. 1.

[57] "Reading, as we do, the Gospels from our youth up, we are in danger of becoming so familiar with them as to be dead to their force, and to view them as mere history. The purpose, then, of meditation is to realize them; to make the facts which they relate stand out before our minds as objects, such as may be appropriated by a faith as living as the imagination which apprehends them." Newman, John Henry, Grammar of Assent, London, 1892, p. 76.

matter for instruction in Bible History and Religion. The whole story of the Old Testament, the pitiful record of Divine Love battling for the possession of poor human hearts, the Eternal's struggle to save the finite created beings of His Hand, set a new appreciation on the value of every human being; each soul's history is read in the narrative of the Jewish nation. The long period of preparation for the Christian dispensation,—the law of love—has many lessons for the student of religion. In the study of the New Testament the ideals are unfurled which are to be the stimulus for all future endeavor. Excellent opportunity is offered for the study of Our Lord's method of teaching the great truths of salvation to the people of Judea. [58]

Modern educators urge the vitalization of religious knowledge in the handling of scriptural matter, and the Novitiates in their methods are not slow in profiting by the suggestion. In Church History, beginning with the living organization of the Catholic Church, alive with interest of modern life and rich in its interpretation and influence on modern problems, a course in Religion traced back from the concrete institution of the Church through the ages to its very beginning will explore unlimited channels of Church History, catechetical knowledge and scriptural study. [59] Standards centuries old, tested by ages of experience are visualized, upon which later teaching methods and matter may be based.

The Outline of Philosophy usually given under the auspices of one trained in theology is an essential study, not only because it acquaints the novice at the outset with the dual nature of man, the immortality and spirituality of the soul, and the first principles of all knowledge, all of which are necessary if she is to be the teacher of religion, but likewise these same principles are to be her guide in the election and rejection of modern methods,—the standard by which all modern pedagogy is to be estimated.

[58] Pace, Edward A.: cf. "How Christ Taught Religion." Catholic University Bulletin, Vol. XIV., 1908, p. 735 ff.

[59] Cooper, J. M.: cf. The Content of Advanced Course in Religion, Washington, 1924.

In the study of the Constitutions of her community, the novice is led to see the bond which binds up her lot with the lives and lots of others whose burdens she is to help carry "in sickness or in health until death." Ideals lived out and worked out by the pioneers of the community are concretely embodied and exemplified. Incentive is given, motivating effort to go and do likewise.

At this stage, two habits of mind must be adjusted by the novice—(a) that of mental detachment from the world as a religious and (b) active interest in every phase of the world's doings as teacher. With the study of God's unchanging truth and her relations in life and conduct with that truth, she associates an alertness to keep step with modern thought. While maintaining the conservative attitude towards community customs, she must keep her methods in readiness for the change conditional to all growth. Here the Novitiate assists with its offer of professional training, outlined, systematized and standardized. Thus, when the year of intensive religious training has passed, the true test-out of the fervor and devotion acquired is had when the new duties are given the greater emphasis. Religious formation continues but upon a personal responsibility level. The novice in fields of new work "walks alone," while guides and helps are at hand to direct the stumbling. Exceptional advantages are had for study. Novitiate training has formed the mind in accordance with a solid consistent philosophical system of truth which gives a constructive tendency, evenness and correctness of view. By its principles, a complete theory of human existence is kept before the candidates, of sin, human passions, liberty, and grace; of the central facts of history and of the elements of limitations in every institution. But greatest of all is Novitiate training productive of those things which will stand by the novice in her future work—of that discipline of mind so necessary for the thorough teacher and scholar, of habits of study acquired, of the power of steady application and of such knowledge of first principles as will enable new knowledge and experience of any kind to

find its right place and true proportion in what has already been acquired.

Supplementing the formal studies of the canonical year's program, and continuing through the entire novitiate period, are specific training and detailed instruction and practice in the methods of prayer. Systematic study of religion glimpses and visions Christ, who is the Guide, Model and Pattern of the Religious Teacher; it brings forth the Exemplar in all His perfections and enunciates His ideals and standards. Meditation and prayer with the accompanying analysis of self made through the medium of the daily examen, added to the hours of study, generate motivation and activity. [60] The study of the Vows, and instruction in their obligations; correction of defects and shortcomings, chiselling of rough and uncouth characteristics, involving methods of elimination of the defect and acquisition of the opposite virtue, and constant acts of comparison of oneself as one is with the Ideal of all that one should be, demand of the generous earnest soul positive functionings. "Perfection is eagerness of spirit that calls for practice of virtue," [61] writes a master of the spiritual life. Its seekings are more constructive than destructive, and in the constructive processes character is molded.

Briefly summarized, character formation in the Novitiate is therefore a process of negation on the one hand and of acquisition on the other. Both employ self-restraint and self-conquest, sacrifice and mastery.[62] The controlling key is had in the spirit of mortification, which filters through and permeates all methods of Novitiate training. Rigid austerities and severe measures are no part of Novitiate training, yet there is little of ease about the life. "But elementary as it may seem to say so, there is a vast difference between the ordinary divinely instituted penitential system of the Church by which sins are contritely confessed and absolved, and the spiritual perfection

[60] Newman, J. H.: The Grammar of Assent, London, 1892, p. 80.

[61] Elliot, Walter: Opus cited, p. 21.

[62] Swickerath, Robert, S. J.: Jesuit Education. Its History and Principles, St. Louis, 1903, p. 419.

which is the primary object of Religious Life." [63] The mortification involved in the latter is constant, unremitting, and in consequence exacts a daily dying to self and self-interest and will. There is persistent demand for the adaptation of personal convenience to the desires of others; the routine and discipline of the common life, the maintenance of individuality in the unification of purpose and life, the conciliatory way of thought, demanding the sacrifice of personal opinion,—these measure appreciably the value and depth of humility and test heroically the virtue of mortification and estimate at proper valuation the development of personality.

The conclusion is evident. A teacher, to fulfill the mission of responsibility and weight which inheres in the field of education, must possess character, which in turn creates that intangible, indefinable something termed personality. The basis of all character formation is religion. Therefore the training that is basically religious results in character and personality formation. Such training is to be had in the Novitiate of Religious Communities where it serves as a propaedeutic to the professional training by which it is followed in the Novitiate Normal Schools of the Catholic Church.

[63] Dowling, Austin: Opus cited, p. 9.

CHAPTER IV

The Novitiate Normal Training School

Basis of Curricula

In the foregoing pages the writer tried to show how the first two qualities that the young religious teacher must possess, namely, true knowledge of the fundamentals of religion and true knowledge of self and self-discipline, are acquired during the canonical year of her novitiate. It remains now to show how the other qualities enumerated in chapter two, namely, knowledge of the child, of subject matter, and of methods in class technique, are taken care of in the novitiate normal. The problem here is basically one of curricula. Anything approaching a solution can only be reached by an analysis of immediate objectives, and the formulation of immediate norms. General considerations are of little help in this connection.

A comparison of data gathered by the writer through two difficulty analyses:[1]

1. Problems of the beginning teacher,
2. Problems of early experience in teaching as viewed later by experienced teacher,

when presented to a committee of supervisors resulted in the following conclusions:

(a) Certain qualifications are essential for the beginning teacher.

(b) Other abilities are acquired with years of experience and service.

If these analyses be correct the conclusion deduced would simplify the aim of the Normal Program by centering it around the essentials for an apprentice teacher.

"One of the most significant movements in the field of teacher-training," says Cubberley,[2] "is the dawning recognition

[1] Chapter II, p. 28.

[2] "Fundamental Principles Underlying a State Program of Teacher-Training." Educational Review, April, 1924, p. 101.

of the right of a beginning teacher to be trained as an apprentice." Long human experience has as a matter of course tended to crystallize certain forms of procedure, and this is true of teacher-training. The critical time spirit has not left this practice unmolested, and serious thought upon the question paves the way for reform.

In discussing teacher-training W. W. Charters remarks: "We have signally failed to recognize elements of preparation that are appropriate to the apprentice stage of teaching and have attempted to prepare master teachers all at once out of those who have had little or no experience." [3]

Minimal Essentials of the Apprentice Teacher

The foregoing conclusions agree with the findings of this study which form the bases of consideration in the selection of a minimal list of essentials for the apprentice teacher. The elemental survey includes the following:

I. Meaning and aim of education, viewed through Catholic philosophy of education.
II. Knowledge of the nature of the child, based upon foundation sciences: Biology, Psychology, Hygiene, etc.
III. Knowledge of subject matter to be taught, which should include foundation of society and the industries. Review courses.
IV. A knowledge of method, and technique of teaching.
V. A clear concept of ideals to be visioned in teaching. Formation of the moral and religious character of the child.

I. Meaning and Aim of Education

Educational principles are the fundamental truths which give meaning and aim to education. Catholic educational principles are unchanging realities. They stand in their vital relationship to divine revelation unaffected by the gropings of

[3] Curriculum Construction, New York, 1923, p. 343.

present day educational conjecture. The nature of the child and his temporal and eternal destiny is the first principle in Catholic philosophy of education. "As in nature we discern a divinely established order, so in mind we recognize the laws of spiritual growth enacted by the Creator. These must determine the process of education. Since God endowed the mind with its activities and determined the manner of its development, education is true to its purpose only so far as it adapts its methods to these essentials of mental life." [4] We free ourselves from the mechanical which is of man's making by conforming to the laws of development which God has enacted, taking aim from no humanly evolved plan, but shaping our ideas more and more accurately upon the divine idea which is realized in the souls of the children whom we teach. [5]

"The aim of the Catholic elementary school is to provide the child with those experiences which are calculated to develop in him such knowledge, appreciations, and habits, as will yield a character equal to the contingencies of fundamental Christian living in an American democratic society." [6] The principles which underlie this aim are basic in the training of the religious teacher.

In the Catholic scheme of education all sciences are rooted in religion; the science of pedagogy forms no exception. Religion must infuse all knowledge. Moreover, knowledge is not a sufficient guide for moral conduct, and moral training which is not based upon religion is inadequate. Whatever is to live in the mind is to be incorporated into the core of mental life. It is not enough that truth be taught, it must be related to something already in the mind. This is at once the expression of the age-old wisdom of Mother Church, in her liturgy and her doctrine and discloses the relationship of her methods, centuries old with the recently discovered laws of learning in mod-

[4] Pace, E. A.: Lectures in Psychology.

[5] Ibid.

[6] Johnson, George: "Aim of Catholic Elementary Education." The Catholic Educational Association, Report of Proceedings and Addresses, 1925, p. 461.

ern practice. While doing commerce with percepts, ideas and concepts of the knowledge that is preparing the child to take his place in the modern world it is the aim of the religious teacher so to incorporate the message of truth with the knowledge imparted that it may function in the uplift of the spirit. Truth immutable, unchangeable, eternal must transmute the baser forms of knowledge, no matter how trifling or in what field of learning it may be, into rich and precious material. In the realm of the three R's it functions as vitally and as effectively as in the confines of philosophy, and its functioning must make not for mental and intellectual growth only, but for spiritual development. Knowledge under its guidance becomes a means toward an end, actively directing toward right conduct and pure, upright living. This ideal envisages the aim of the teacher and the scope of the Novitiate Normal School.

Philosophy of Education demonstrates the aim, the nature and the value of the several ends to be attained by education; the kind, quantity, order, and instruments and auxiliaries of teaching and training.

The Normal training must give to the teacher the fundamental knowledge needed in the understanding of a modern world as well as clear conceptions of the needs and problems of American life, if she is to train her pupils to be efficient members of society, truly Christian in character, recognizing that cooperation and service are the impelling forces of religion. Hence the need of a mastery of the principles of Catholic Philosophy of Education which will place the norm of these several ends to be attained by education in their relation to each other and to the supreme end of human existence.

Principles and History of Education correlate with the theories expounded in Philosophy of Education forming an integration which brings together and interprets for the teacher a unified body of Catholic principles which are the fundamentals of her consecrated mission.

II. Knowledge of the Nature of the Child

Education considered as a process of directing growth makes a knowledge of the child the center and most important item in the process of teacher-training. "The teacher's problem," says John Dewey, "does not reside in mastering subject-matter but in adjusting subject-matter to the nurture of thought." When the teacher is called upon to reckon with the adaptation of given materials to the processes, interests and powers of the individual it is not merely the training of the factors of perception, memory or judgment that is in question. It is the nature of the receiving mind and its relation to the subject matter. This is the first principle for elucidation for the beginning teacher.

"The training of an educator must follow two lines: on the one hand it must observe and study in detail the actual world as the child experiences it; and on the other, it must examine what moral action is to be required of the child, for the purpose not only of investigating in a general way the philosophical and religious basis of such action, but also its bearing on all spheres of life and biological aspect." [7] Modern methods are based upon the sciences of psychology, biology and sociology. While their findings give no direct support to Catholic education, as statements of verified facts they have for us a higher meaning in which we perceive the wisdom and ordinances of God. Hence in placing them as basic studies in the training of the religious teacher, we accept them as powerful auxiliaries, the more so as their applications are consistent with the essential characteristics of Catholic education.

The young aspirant who has to enter upon a new study of the spiritual life will gain in the subject of psychology a knowledge of her own mental processes, perception, memory, imagination; and of the emotions, feelings and instincts. This recognition of the laws of mental life is followed by an interest in searching for the natural reactions of her mental powers. All facts of psychology must ultimately get their meaning

[7] Foerster, F. W.: Jugendelhre, Berlin, 1911, p. 21.

through introspection and comparison with the only mental life of which she has had immediate experience, that is her own. [8] Having once obtained facility in observation, in analysis, in the general handling and interpretation of the facts of her own present mental life, she is better prepared for the study of facts of Educational psychology and the laws of learning, both in general and as they apply to the individual subjects of the curricula.

In the study of biology which in connection with psychology throws light upon the principles of method, the beginning teacher learns the nature of growth, of structure and function, of environment, of bodily response and the part it plays in the life of the mind. The study of hygiene based upon biological laws introduces the physiological laws of fatigue, and shows her that health is the basis of energy.

The body of truth presented through these fundamental sciences gives the prospective teacher a basis from which she is to reach out into the child's life and influence his thought and conduct. Facts and principles directly applicable in the teaching field are made first consideration. With principles as a starting point, teaching becomes scientific in character and furnishes the basis of method. In Biology the laws of development are illustrated through a study of life-processes. In psychology the laws of mental growth are basic in the psychology of the common school branches, e. g., the law of perception will function in the teacher's effort to develop right perceptual habits in reading and the skills based on sensorimotor learning, etc.

III. Subject Matter

The subject-matter of the elementary school falls into two well marked divisions, (1) because of the mental and physical differentiation of the pupils and (2) the fact that the educational treatment of children during these years involves special

[8] Woodworth, R. S., "The Teaching of Psychology," Klapper, Paul, New York, 1920, p. 338.

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problems. The two divisions of subject-matter will therefore be considered under—

(a) The Curriculum of the teacher of Primary Grades.
(b) The Curriculum of the teacher of the Intermediate and Higher Grades.

(*a*) *The Curriculum of the Primary Teacher*

The Curriculum for Primary teachers begins to differentiate in the second year, with special training in technique and the selection and arrangement of materials. As in every other phase of the elementary education, in this section in particular the psychology of the child, the knowledge of the child-nature is at once the guide to methods and the basis for the adaptation of the materials. The content of the child consciousness, impressions brought in by the various senses, woven about a nucleus of instinct and experience, is the basis upon which is to be built all future development. The experience and the instinctive tendencies of the child are the factors to be used in the acquisition of knowledge. This is in accord with the principles of apperception. "Children as truly feel and purpose and think, within their range of experience, as adults do. They are as truly citizens as adults are. Their dignity is not something granted to them on account of promises they make of the future, but is inherent in them now." [9] The mission of the Primary Teacher is to transform the child of flesh into the child of God; she stands as it were at the entrance to the "holy of holies" to direct the first steps of infancy in the ways of virtue. The child is presented with the thought of God at the outset. God's Fatherhood is easily comprehended through natural fatherhood; the experience of earthly home leads to the idea of Heavenly Home. Next by establishing the bond of association between the objects of nature and the Creator, the child is taught to revert to God, and to his Home in Heaven when these things occur in daily life. What a store of facts are to be discovered by him and laid up in his mind

[9] McMurry, F. W. Introduction, The Primary School. Anna Moore, Boston, 1925.

for future arrangement! Nature is an open book; animate and inanimate nature, plants and animals, earth, rocks, clouds and stars invite the senses to examine, inspire the child with a thirst for knowledge; he is more receptive and patiently observant than he will be again if this opportunity be neglected. Here the religious teacher finds scope for her love and zeal. Reverently she leads him to feel the nearness of the wise and loving Father, in all their searchings. Here they trace His thought for their comfort, and there she shows the child the secret of His protecting care. The germinal ideas of God and His relationship dropped in the plastic years of the child's life give Religion the central emphasis. However this theme is not isolated, for the germinal thoughts of nature study, social science, art and literature are combined in the presentation of the subject-matter, when the primary teacher has had the correct training in handling materials.

The function of reading is no longer the acquaintance with the mechanics but the acquiring of ideas and the development of the apperception basis through the presented material. The teacher must have an appreciation of silent reading methods and be resourceful and ingenious in suggesting projects to develop conversation and art. She must be an adept in motivation, bringing about conditions and introducing subject-matter in such a way that the pupils act by their own desire for the purpose of obtaining or attaining something they want or need at the time. Then there is the socializing of the recitation which consists essentially in bringing the class into a compact, socialized, unified group, so that the children pool their knowledge, their experiences, their abilities and react upon one another's opinions, learn from one another and accomplish a group task, each individual contributing his share.

(*b*) *The Curriculum of the Teacher of Intermediate and Higher Grades*

The unbroken tradition of Normal School practice has made the review of subject-matter to be taught the Course of Study for the Elementary School Teachers. This necessarily

implies that the curriculum of the elementary school is a major consideration with those who would devise any scheme of training elementary teachers. At the present time the problem of curriculum organization is uppermost in the thinking of American educators. The extended discussion regarding the elimination of useless material and the introduction of much desirable material has created a genuine desire for a thoroughgoing constructive revision.

The need of revision has been felt by Catholic educators as well. Dr. Burns alleges the following reasons for the fact that the curriculum of the Catholic Schools has been quite the same as the public schools. "Generally speaking the curriculum of the Catholic schools, outside the matter of religious instruction, does not differ very greatly from that of corresponding public schools in the same place. There are two reasons for this. One is the desire of the pastor and the Catholic teacher to have the parish school recognized as fully abreast of the public schools, so that parents may not have cause to complain. Another reason is found in the fact that the same general causes that have operated to bring about changes in the public school curriculum, have had influence also upon the course of studies in the Catholic schools, an influence not so great perhaps, but still direct and constant." [10]

However there has not been wanting the idea that the Catholic school curriculum should differ fundamentally: witness the discussions of the Catholic Educational Association for the past decade, notably the paper, "The Problem of the Curriculum," read in New Orleans in 1913 by Rt. Rev. F. W. Howard. "Standards in Education" by Rev. P. J. McCormick, Ph. D. in the Buffalo meeting in 1917 showed that the basis of all standardization must be the curriculum. "The Reform of the Curriculum" by Rev. George Johnson, Ph. D. read at the Mliwaukee meeting in 1923 challenges the Catholicizing of a secular program. The fundamental aspect of the

[10] Burns, J. A. The Growth and Development of the Catholic School System in the United States, New York, 1912, p. 351.

whole question has been exhaustively treated by the latter educator in a thesis, "The Curriculum of the Catholic Elementary School." [11]

The following resolutions, among others, were adopted at the annual meeting of the Catholic Educational Association in Milwaukee in 1924.

"Since experience has discovered serious defects in the present organization of the American schools, and since schoolmen throughout the country are attempting reforms that affect the very fundamentals of American education, it is of utmost importance that we as Catholics face the task of reorganization with a constructive program that is based on sound principles.

"Catholic teachers cannot be too strongly urged to avail themselves of the aids to better teaching made possible by the advance of pedagogical science. We need scarcely point out, however, that since the spirit of materialistic philosophy infects so many of the current pedagogical writings constant care must be taken to keep ever clearly before the minds of our teachers the doctrines of Holy Church and the principles of Catholic philosophy." [12]

Educators are not alone in this discussion and criticism; the layman and the enlightened teacher have long contended that the present content of school subjects does not fulfill the function of present day needs. The criticism has resulted in some modifications. Those subjects or parts of subjects which offer no convincing proof that they influence the present and current life of the children are being dropped to be replaced by those which do influence immediately and directly. The old-time subjects which are retained are recognized "Fundamentals"; they include language, reading, writing, spelling, arithmetic, history, geography and science; these continue to fill

[11] Ph. D. Thesis. Catholic University, Washington, D. C., 1919.

[12] Catholic Educational Association Report of Proceedings and Addresses. pp. 35-36.

basic needs and to control the program of the elementary school. [13]

The better understanding of the learning process made possible by modern experimental psychology has left a decided impression on selection of subject matter and teaching methods. The aims and functions of each subject are made the basis for the selection of material. To illustrate spelling may be taken. In former days under the doctrine of formal discipline spelling was approached without any thought given to its aims and function. Many thousand words memorized were devoid of any special value. Investigations of a scientific nature were carried on by Ayers, Jones, Cook and O'Shea and have proved conclusively that a writing vocabulary of about four thousand words is ample for the average person. The researches in Educational Psychology likewise benefitted the methods of teaching spelling. [14] The new method is purposing education; the teacher is now a tester of spelling rather than a teacher of spelling. [15]

Investigations tend to prove that the teaching of reading presents a double problem. Formerly skill in oral reading was the objective. Today educators agree that while oral reading must receive attention thought-getting ability in rapid silent reading is the goal. Likewise the social value of oral expression has focussed attention upon language rather than formal grammar. Ayres, Judd and Freeman through their studies have established a standard for writing.

Recent investigation and tabulation have made evident the fact that life's problems in arithmetic are usually simple in character and computation, seldom involving more than one operation in solution, hence the function of arithmetic is no longer formal discipline but manipulating numbers with speed and accuracy according to life situations. Investigations to deter-

[13] Cf. Elementary School Curriculum, Second Year-Book, Dept. of Superintendence, New York, Feb. 1924.

[14] Tidyman, W. F. The Teaching of Spelling, cf. Chap. VII. New York, 1922.

[15] Bulletin, Archdiocesan Board of Education, Chicago, 1925.

mine the relative value of arithmetical operations usually taught in the elementary schools were conducted by Wilson, Woody and Rugg in the following fields: Wilson secured five thousand problems confronting farmers, mechanics, contractors, Woody secured data of storekeeping problems, and Rugg investigated the field of corporations, companies, etc. From this data conclusions were drawn that life's arithmetical problems are usually simple, involving not more than one of the fundamental operations. There must be difficulty analyses of arithmetical operations as bases for the materials to apply in the proper grade, and in every case subject-matter gives rise to method.

The study and the teaching of civics have felt the demand for change of plan and method. With political, industrial and social development came the realization that formal civics or civil government was not meeting the needs of the times. There have therefore been changes both in content and method. These changes were not always widely known, often the work of experimenters, who were reaching out for new ideas and methods to help bring about what they considered the desired results. Gradually the subject matter changed from a study of government structure to a study of subjects common to community, state and national life. The changes in content were usually accompanied by changes in method of presentation.

The function of history has likewise had a modification. It is recognized that the initial study of history forms the perspective and back ground through which are engendered points of view, attitudes and ideals which will persist after facts are largely forgotten. The movement towards a lessening of war, dates of battles, etc., has given place to a study of the social and industrial changes that have so profoundly modified the present age, and history materials are selected accordingly. Condensed bookish outlines no longer answer the purpose of history, and the rough and raw experiences of explorers and road-builders, who opened up first wilderness paths are vitalized with human interest.

In recent years the most vital changes in material and method of instruction in the elementary school have come from

the ideas of art education. Elements of art are now in the elementary school. The presence of subjects of industrial art in the elementary school is determined by the nature of the child's thinking. They offer the concrete as a basis of study, the most favorable teaching material and the best approach to abstract knowledge. Besides this they offer a natural center of correlation for many school subjects; arithmetic and geography, for example, get more definite content by association with the industrial art subjects. In the middle and upper grades the correlated elements of history, geography, drawing, design and mathematics appear to open up lines of investigation into the manufacture of the products of which they are the type illustrations. Projects are chosen from the materials that suggest the daily realities of child life; textiles, clay, wood, metal goods. The aim in the earlier grades is the expression of ideas in industrial materials in which the child is interested.

In the elementary school, the industrial arts are a preparation for industrial life; not a trade preparation, rather a preparation for the understanding of the spirit. They cultivate familiarity with tools, the mental and physical coordination called for in all industrial manipulations. They are the only means of diffusing an interest in form and color. They find results too, in the later life of the child in home decorations and taste in dress. Then, too, the experience in the industrial work enables the child to be intelligent and appreciative in life contacts with industrial products and situations.

It is estimated that fifty per cent of our children leave school after the sixth grade.[16] In that space we have to bring into the child's life, acquaintance with those lines of thought which will expand his mind and intelligence and develop such habits of moral and religious control as will make him a God-fearing member of society and an efficient citizen. Citizenship is in the state schools the objective of the social sciences. "The child ought to have exactly the same motives for right doing, and be judged by exactly the same standards in the school as

[16] Bulletin No. 5, United States Bureau of Education, 1911.

the adult in the wider social life to which he belongs." [17] For this reason he must be given such understanding of the world movements in which he is to take his place as will fit him to grasp the significance of his responsibility no matter how minor a part he is to play. From the very beginning of his training, if the idea of duty and responsibility be placed before him in terms suitable to his capacity, it will grow as his mind passes on in successive stages of his development, and when the proper time arrives will impel him to action. [18]

Religion is the socializing agency of the Catholic school system. True citizenship according to Catholic principles is based upon the law of God and duty to the neighbor. The function of the school is to train the child in such principles as will make him eager to do his part in cooperating with others for the common good.

The importance of the method and content of Christian Doctrine is, therefore, the seriously recognized duty of the religious teacher. In this country where religion is a private affair of the individual, and social ideas and institutions as well as political and communal interests are a part of the national life, it becomes a necessity to make such foundations in these beginning years as will develop a Catholic philosophy of life, that clear conception of fundamental principles and ultimate ends be recognized in connection with social and political conditions of the day. The sermons and instructions of the more mature must have had a bedrock upon which to build such a structure. This is not only the work of the Christian Doctrine class where the regular and systematic presentation of the fundamental truths are to be presented, but every opportunity offered that will illuminate and vivify the doctrine and dogma of the Church. Such excursions into Church History as are consistent with the age and understanding of the child, will broaden his notion of the Church and her power and in-

[17] Digest of State Laws Relating to Public Education, Washington, D. C. 1916, p. 637.

[18] Pace, Edward A. "Federation and Education." Catholic Educational Review, September, 1912, p. 165.

fluence through the ages. "It can easily be shown that democracy in the true sense rests upon principles which the Church has consistently advocated. It can be made plain even to children that there is no democracy of a safe and lasting sort unless each citizen observe the moral law, and make some sacrifice for the common good." [19]

IV. Method and Teaching Technique

The student's own experience, learning or relearning, will form the best concrete basis for an understanding of the special pedagogy of the subject. While these experiences are fresh they may be discussed in the conference. "It is in accordance with the laws of learning for the teacher to trace the concrete process of learning and teaching in each subject before making the broader generalizations. . . . . It would be risking much indeed to equip the student with educational theory in the abstract and expect him to reduce his theory to the concrete working point in each of the subjects he is to teach." [20] It is a pedagogical fact that, unless the teacher knows what are the intrinsic stimuli of certain forms of experience, she is practically helpless in dealing with it. This is definitely experienced in the "star experiment,"[21] when attempting to guide the hand in mirror writing. The adult experience can never be made a substitute for the child's experience, nor can it be inserted into his consciousness by any trick of method. The second lack of the beginning teacher, the inability to put herself on the level of the child mind, must be fully realized, says Colvin, before it can be offset.[22]

(*a*) *Professionalized Subject Matter*:

There is in recent years a tendency toward a new ideal in normal school curriculum. In this the content subjects both

[19] Ibid.

[20] Tompkins, Arnold: The Philosophy of Teaching. 1894, p. 82.

[21] Parker, S. C.: Methods of Teaching in High Schools, Chicago, 1915, p. 105.

[22] Colvin, Stephen: The Learning Process, New York, 1915. cf. Chap. II.

high school and elementary are not merely a review of elementary or secondary work, nor the old so-called professional review, but a new kind of course consisting of advanced work of strictly college grade with a professional type.

Both the development and the naming of these courses possibly had their origin from the following inquiry: "Is it possible to organize the content of elementary school studies so that normal school students undertaking these courses shall not merely 'review' previously gained knowledge, but rather acquire what will be substantially 'new views' of familiar matter as well as genuinely fresh knowledge? Can such courses induce a quality of mental effort and insure a degree of mental growth equivalent to that which is implied in the courses now recognized as of Collegiate texture?" [23]

The idea of professionalized treatment of subject-matter[24] implies differentiation of the characteristic of the subject under study, e. g., as in grammar, the development of the language, etc. While familiarity with the actual material to be taught ranks first, effective teaching implies the teacher's possession of knowledge far beyond what can be given to the pupil. Subject-matter for the successful Normal School must include an intense appreciation of materials to be given to the teacher, if she is to become the conserver and dispenser of the social inheritance of the child, in forms palatable and digestible. One of the distinct appreciations found through such a study of the subject-matter is a growing respect for the elementary materials. The different directions in which scholarship is extended is indicated by the differentiation indicated in the following:

1. The history of the subject; its introduction into the elementary curriculum.
2. The development of aims and practices in the teaching of the subject.

[23] Professional Preparation of Teachers. Carnegie Foundation, New York, 1920, pp. 149-150.

[24] The matter of discussion of this section is based upon the concepts outlined in Bulletin Fourteen, The Professional Preparation of Teachers, and a limited, though satisfactory experience of the writer.

3. The characteristic difficulties presented by the subject to the learner.
4. The psychology of the subject.
5. The evolution of the text-books on the subject.
6. Standard tests and scales in the subject.
7. The literature of the subject. [25]

"The teacher needs to understand the genesis of each subject she teaches in order to comprehend clearly the limitations of the child's grasp of the subject, and to be able readily to see the difficulty the child is to encounter." [26] The question constantly kept before the student in this form of study is not the learning process only,—how the child will grasp the facts,—but more directly as her own interest is induced,—what experience does the child bring and how shall the new matter be fitted to his present experience? This psychologyzing of the subject gives additional definiteness and richness when the student has in mind the changes which take place in the mind of the pupil.

The most helpful psychology of any subject is to be acquired by the teacher in the mastery of the subject itself, in the above correlations. It comes not as superimposed; the teacher who will patiently take up the materials of any subject which she is required to teach and think long and closely upon the nature and condition of the mental acts which he himself must perform in thinking these materials will find not only that the subject has new educational significance to him, and that he occupies as a teacher, a high vantage ground not hitherto known, but that he possesses new insights. [27]

This method of Professionalized Courses of Subject-Matter seems to be adaptable and economic in the Novitiate Normal School Curriculum for the following reasons:

[25] Prof. Bagley: Lectures; Professional Training of Teachers.

[26] Harris, W. T.: The Function of The Normal School, National Educational Association, 1889, p. 397.

[27] Parson, W. W.: The Normal School Curriculum, National Educational Association, 1890, p. 720.

1. Since subject-matter must be used continually as means of illustrating method.
2. This plan does not preclude the attaining of knowledge by systematic review, where this is found essential.
3. It places the problem of method in its correct setting, with subject-matter.
4. The program lends itself to continuing "units" in the Project and Problem methods.

(*b*) *Observation and Practice Teaching*

The first step in being trained to teach is to gain the ability through study and training to think understandingly through the successive steps in the teaching act. The second step is to gain the ability to understand the teaching act through observation of the performance of a model teacher.

Theory of education gives the student concepts, but these concepts must first receive the content through experience. By means of the latter the prospective teacher finds scope for the educational principles she has learned, gives them a practical significance and gains skill and assurance in applying them. This, as we learned from the difficulty analysis of the young teacher, is a very essential point in her training.

The most serious mistake in dealing with Observation is the treating of it as though it were an affair of the senses, to send a group into a classroom to observe and write out the results of the observation. Educational observation depends not more on the senses than it does on the mental attitude of the observer. It is quite as much a concern of attention as it is of eyesight or hearing. It is the function of observation to furnish the student teacher with matter for criticism. It motivates all theoretic study of education.

"The student should not be observing to find out how the good teacher does it, in order to accumulate a store of methods, by which he also may teach successfully. He should rather observe with reference to seeing the interaction of mind, to see how teachers and pupils react upon each other,—how mind answers to mind. . . . What the student needs most at this

stage of growth is ability to see what is going on in the minds of a group of persons who are in intellectual contact with one another. He needs to observe psychologically—a very different thing from simply observing how a teacher gets 'good results' in presenting any particular subject." [28]

Two elements in the teaching process that are of special value to the observer, and must be basic in all her case analysis are: the external elements of skill, form of question, enunciation, etc., and the elements of insight and resourcefulness, which show the teacher's power to give lucid explanation in terms of pupils' experience, in order to evoke his interest and induce cooperation. [29] The method concepts should be developed through observation work. [30] The whole aim of Observation is to lift the elements of good practice to the seat of consciousness. The natural test for the extent and connections of observation lies in the report which the student is able to give respecting it. Mere description fails to show the function of the principles in teaching, and only when the student has been led to discuss in her observations of the model teacher, the principles upon which the lesson has been planned is she ready to formulate any lesson plan. Adequate provision for extensive observing of the demonstration lesson is difficult to provide. This deficiency has been supplemented with profit in many normal schools by the use of the "reported lesson." [31] A stenographic report of the procedure of class work is taken by an expert stenographer. With a class which has had preparation in psychology, principles of education, theory of teaching and some observation work, the study of the "reported lesson" or plan

[28] Dewey, J.: "Relation of Theory to Practice." The Third Year Book of the National Society for the Study of Education, 1914, p. 19.

[29] Professional Preparation of Teachers, Carnegie Foundation, New York, 1920, p. 250.

[30] Teal, Fred L., "Content and Method in Normal Courses." Educational Review, January, 1924, p. 38.

[31] "The Case System in Teaching Education;" Editorial. Journal of Educational Method. December, 1922, pp. 139-140.

is practicable and valuable in vitalizing principles,[32] always presuming that the beginning teacher has had some observation work. These reports may be taken from regular school sessions, or in summer sessions, where a full unit may be followed.

When the student-teacher shows herself familiar with the leading educational principles, she should be given the opportunity of lesson-planning. When it is possible to observe the teaching of the subject, it is better to have all the members of the group prepare for the same lesson daily. Having prepared and submitted written plans for teaching the same lesson, they are in a state of mind to judge well of the art and skill of the one teaching. They should be called upon to express at a subsequent time critical opinions of the work done in the recitation or project problem.

The lesson plans will grow in value as the student teacher grasps the essentials of teaching. She should develop the power likewise to discern the mental activity the lesson suggests and to this end her lesson plans should begin to indicate more explicitly the activity which she proposes as a result of the procedure.

Simple exercise of an imperfect skill, mere repetition of practice does not make perfect. Thorndike says: "The law of habit is supposed to be that 'Practice makes perfect', but practice without zeal, with equal comfort at success and failure does not make perfect, and the nervous system grows away from the modes in which it is exercised with resulting discomfort." [33]

If possible a complete unit of work should be continuously taught that the student-teacher may gain by the successive recitations and see the result in total. "Only thus will method crystallize into a definite procedure," [34] The conference with

[32] "The Case method for the study of teaching is, in my judgment, the most satisfactory solution of that difficult curriculum problem, among many others, with regard to the most advantageous position of the course in the principles of teaching." Burris, Wm., School and Society, Feb. 1922, p. 371.

[33] Thorndike, E. L.: Educational Psychology, Vol. IV, p. 22.

[34] Teal, F. W.: Opus cited, p. 39.

the training teacher should follow each practice lesson, and a candid estimate of the student-teacher's progress helpfully given, that she may look at her work objectively and learn her individual weaknesses for their correction, and be encouraged in her good points for their strengthening.

V. Formation of the moral and religious character of the child

The religious teacher is convinced that the mind of the child has been entrusted to her by God for the development of its powers, in whose soul she is to plant the seeds of righteousness, for whom she is responsible, and for whom she must render to God a rigorous account of her share in the moulding for good or ill, his personality and character. The realization of the fact that she is guiding and fashioning a human heart, a task fraught with eternal issues, admits no levity of preparation. "To believe in God and in this divine education and to make cooperation with His providential guidance of the race a life-aim, is to have an ideal which is not only the highest, but also blends all ideals in harmony." [35] This idea must ever be in the religious teacher's mind. With this, goes the earnest endeavor to adapt herself to the child, to know and respect the laws of mental development and to profit by every new insight offered by science.

It is what the child gives out in the form of conduct rather than what he takes in as knowledge that is the first concern of the religious teacher. Intellectual instruction is utterly futile if the child be not influenced morally; the two are not exclusive. They should be associated. "It is acts and nothing else but acts that develop and enlarge both the intellect and the will and give that peculiar steadiness of direction and ease of performance to which we refer when we speak of habit." [36] The whole program of the Catholic elementary school is a discipline of will, a habit-formation process.

[35] Spalding, J. L.: Education and the Higher Life, Chicago, 1890, p. 21.

[36] Baschab, Chas. R.: "The Psychology of Habit," Report of Proceedings and Addresses of the Catholic Educational Association, 1918, p. 576.

"The child comes into the world with instincts which are shared by the higher animals, are thoroughly selfish in their aim and if the work of education were confined to their development along native lines, as the prophets of materialistic education would have us do, the highest result of the work of education would be a race of splendid animals, equipped with the ape and tiger methods of struggle for existence." [37] The native instincts and innate tendencies which function in the human being according to established laws laid down in the nervous system, are the bases through which character and will are developed. Christian education aims to bring human intelligence under control of Divine Revelation and man's instincts under the control of human intelligence while striving to bring conduct under a reasoned rule of life. This can never be the mere exaltation of animal instinct but aims at securing a fuller development of man's psychical nature, for life is enriched by each increase in the vigor of his mental processes.

"If the heightened powers of observation give the child a closer view of nature in the physical world, he must be led to view with deeper regard the spiritual nature growing up within himself. . . . . If we hold that reason must govern conduct and that will is the keystone of character, we should not forget that both reason and will are aroused and directed by perception, by the commerce of the mind with the external, material world and in the same way are called forth those affective states—feeling and emotion, and the beginnings of passion—which tend to become the mainsprings of action. Clearly then, it is of the utmost consequence that the development of the sensory activities in the acquisition of knowledge should take place in such a way as to safeguard the moral nature of the child." [38]

Here is uncovered the plan and motive of the Catholic School System in the development of the moral nature of the

[37] Shields, Thomas E.: A Teacher's Manual of Primary Methods, Washington, D. C., 1904, p. 104.

[38] Pace, Edward A.: "Modern Psychology and Catholic Education." The Catholic World, Vol. LXXXI, 1905, p. 720.

child. Human nature is not wholly bad or wholly instinctive. The weakness of the will and the inclination to seek that which man's lower nature craves are the result of the Fall. These must be overcome by the regeneration of man's nature through the power of Divine Grace, and the light of reason.

Desire for a pupil's advancement will often awaken desire in him for that end, motivate his courage, and evoke determination. The conscious training of the will as the agent of the soul to call to control the appetites, passions, conduct and desires as well as to direct the muscles, the senses and the thoughts construct the mental and moral habits, making for intelligent obedience. In like manner the child may early in life be led to correct his independence by the claims of social obligations and civil order; to become free in the movement of his mind and soul through an enlightened conscience and reason. "It is not beyond the truth to say that every doctrine of the Faith has an influence of some sort on the formation of character." [39]

In the liturgy and practice of the Church we have another powerful agency for the development of the will power through the repeated motivated acts of the Church ceremonial. In an atmosphere saturated with the thought of God and His part in their lives, familiar objects are made to convey a religious lesson, are used in spiritual interpretation with the obvious result that the child will receive sensory impressions that will carry a spiritual message which will continue to hold an abiding influence even in later life. Moreover the children are taught to daily raise their hearts in conscious thanksgiving for the favors received; it is only the repeated manifestation of God's part in creation that will later harmonize scientific truth with the truths of Revelation. The truth rationalizes obedience to law. The child mind cannot follow all the intermediate links from Revelation to his daily lessons but he will later on understand such relations. Now he stands reverent at the knee of His Heavenly Father and receives through obedience

[39] Maturin, B. W.: Opus cited, p. 226.

what later on will be the homage of his intellect to yield voluntarily. Thus one trained in this manner will hardly come to a point where he finds his science an insuperable obstacle to his faith. In these days when nature-study is all important, the presenting of God throughout as the Creator and Preserver is absolutely necessary if we will prevent our children from falling victims to the materialism that is rampant.

That there are serious difficulties involved in the effort to teach children truths that are intended to function chiefly in meeting the problems of adult life goes without question, though we hear criticism and condemnation voiced under the term "indoctrination." The difficulty of motivating the learning efforts of children in respect to situations that have at the time no vital significance for them is one of the problems of the teacher. The child is more amenable to instruction in childhood and youth, and if we are to train him in these years for future conduct, we are obliged to do so when we can command his time. He needs also the help of some systematic agency for clarifying his ideas and indicating his relationship to God and to society. In the Catholic School System this comes to him through the teachings of Mother Church and his obedience to her divinely constituted authority. He is to look to her for guidance, for decision in difficult matters and for the directing influence all during life.

Every generalized ideal, attitude or point of view has its origin as by-products of other activity and is not usually the result of any conscious effort on the pupil's part. It is the nature of the child to yield obedience to those whom he looks upon as the guide to his happiness or his betterment. This natural instinct of reliance upon God is developed through religious training and through the practice of virtue. As a result, love is engendered, a reverential and illuminating love which accepts the teachings of the Church as the direction of God's Hand in his eternal destiny. This germinal idea of the Church dropped in the plastic years of the child's life strengthens and expands as his views and experiences of life develop and as a result we have what is termed Catholic instinct. "It

is characteristic of instinctive knowledge that it be immediate, direct, unreflective; it enables us to act promptly in choosing what is beneficial to our physical well-being and in avoiding what is harmful. Likewise, what we call the Catholic instinct enables us to know directly and without reflection that certain opinions and theories, certain mental attitudes and points of view, certain tendencies and ways of acting are Catholic or anti-Catholic in fact or in spirit; we know that they safeguard our spiritual well-being." [40]

This is the aim of the Catholic School System and this is the motive animating the religious teacher that every child may "go forth clad in the armour of God having the shield of faith, the helmet of salvation, and the sword of the spirit." [41] This is not attained "per saltum," as was elsewhere said. The day by day building up the process within the souls of the children is what accomplishes it. There is much unconscious teaching and learning going on in the daily program of the Catholic School; often in the margin of attention, and but slowly developed, and therefore the combined and accumulative effect of all stimuli from several and varied sources,—appreciations, points of view and ideals are built up. They are products of very definite factors,—the convictions of a later life.

The teacher's attitude toward the subject matter, her likes and dislikes, her controlling ideals are all registered in effects upon the sensitive growing child. Bismarck says, "The soul of a child is like wax, therefore he who directs the school directs the country's future." If this be so, we may say the religious teacher has it in her power to direct the future of each soul. What then of her methods which in themselves direct and actually plot out in the plastic nature of the child the trend and mode of his future thought? The ideas built up in the soul during this season of seed-time, the images left in the residium of the mind will carry the potency of all future action.

[40] Miltner, C. E., Ave Maria, June 9, 1923.

[41] Ephesians VI, 17.

"Strictly speaking it is not imagination that causes action; but hope and fear, likes and dislikes, appetites, passion, affection, the stirrings of selfishness and self love. What imagination does is to find a means of stimulating these motive powers; and it does so by providing a supply of objects strong enough to stimulate them. The thought of honor, glory, duty, self-aggrandizement, gain, or, on the other hand, of divine goodness, of future reward, eternal life, leads to a course of action corresponding to itself, but only in case there be that in the mind which is congenial to it. When there is that preparation the thought does lead to the act." [42]

A realization of this places new responsibilities on methods and class-room procedure, gives dynamic power into the hands of the teacher. "Aside from the instruction and emotional specie of motive and perhaps built out of raw material of a similar sort there are motives of a distinctly cognitive or reflective origin. Below the plane of a child's or an adult's ideals at different stages are the planes of his principles, his definite purpose, his standards, his rules of conduct, what he really intends to live up to, the whole mass of intentions that have grown up out of previous experiences with life's many concrete situations. . . . . It is evidently impossible to separate these various instincts, emotions, interests and motives, since motives include all the other really active forms of tendency linking a peculiar endorsing motive." [43] Again it recurs to the former assertion—these motives must be formulated, controlled, directed and tempered by religious principle.

To beget service of God, to arouse loyalty to conscience, to develop fidelity to Church few forces are better than the human appeal that comes from Christ's personality—His Blessed Mother and the long line of saints on the muster-roll of heroism. Life is communicated by life. The teacher's personal regard for these flows over into the consciousness of the child

[42] Newman, J. Henry Cardinal, cf. Grammar of Assent, London, 1892, p. 82.

[43] Rowe, Stuart H., Habit Formation, New York, 1909, p. 147.

subconsciously and exerts untold influence. To unfold to the soul of the child the beauties of Him who is the most beautiful of the sons of men; to claim the trend of his thought by filling his mind with holy, pure, uplifting thoughts; to be beforehand with the world and set the seal of God's providential love on the nature which the child sees about him; to be beforehand with the flesh by fascinating him with the Eternal Beauty, the full vision of which is the privilege of the clean of heart; this is the ambition of the religious teacher. She aims to win over to her side the child's mental life; to place whole areas at the disposal of the Spirit of Life so that when the spirit of evil comes he will find the Holy City of the heart held and strongly fortified by a host of custodians—the army of the Lord.

CHAPTER V

The Tentative Curricula

In accord with accepted principles and facts of Chapter IV such materials as seem to meet the needs of the apprentice teacher in Primary, Intermediate and Higher Grades have been compiled and are here presented with the accompanying syllabus.

Two curricula are proposed with subject-matter and theory courses identical in the first year. The following syllabus carries out this plan and includes the differential courses in the second year. The year is divided into three terms of twelve weeks each. The student's weekly program may average eighteen to twenty credit hours. Sixteen hours of subjects requiring preparation, and two to four hours per week of subjects not requiring preparation are the admitted norm.

First Year

Curricula Identical in Both Courses

First Term

	Hours per Week
Religion	3
Introduction to Psychology	3
Biology	5
Hygiene, School and Personal	2
English	3
Elective, School Systems	2

Second Term

	Hours per Week
Religion	3
Educational Psychology	4
History of Education	3
Principles of Education	3
Tests and Measurement	3
Elective, School Systems	2

Third Term

	Hours per Week
Religion	2
Types of Industry and Occupations	2
Library Methods	1
Technique of Teaching and Class Management	4
Penmanship	2
Children's Literature	5
Elective, Educational Sociology	3

Physical Training, Games and Chorus periods throughout the year.

Second Year

Teachers of Primary Grades

First Term

	Hours per Week
Religion Methods	2
Primary Methods, Numbers	5
Primary Reading and Projects	5
Nature Study and Geography	5

Second Term

	Hours per Week
Religion Methods	2
Primary Methods, Language and Story Telling	4
Primary Handwork, Industrial Art	5
Drawing	2
Observation and Practice Teaching	

Third Term

	Hours per Week
Religion Methods	2
American History and Community Civics	5
Voice Training	2
Practice Teaching	

Second Year

Teachers of Intermediate and Higher Grades

First Term

	Hours per Week
Religion Methods	2
Geography and Methods	5
Literature, General	3
Arithmetic and Methods	5

Second Term

	Hours per Week
Religion Methods	2
United States History and Civics	5
Nature Study and Elementary Science	5
Reading Methods	3
Observation and Practice Teaching	

Third Term

	Hours per Week
Religion Methods	2
Industrial Arts	3
Grammar, Language and Methods	4
World History	5
Physiography	4
Elective, Political Science	2
Economics	2

Physical Training, Games and Chorus periods throughout the second year of both Courses.

Review of Reports on Tentative Curricula

In order to give a test and to secure reactions from those interested, the suggested curricula were submitted to the heads of twenty-three novitiates and ten colleges. Criticism and advisory comments were solicited. Several very interesting and perhaps significant facts were revealed in the analysis of the replies received. Ninety-one suggestions were offered upon

subject matter, time limits and omissions or changes of subject. All were unanimous in stressing the ideal of thoroughness in the fundamentals; frequently expressed was the desire for more adequate preparation for the teaching of the social sciences; concern was shown for the work of observation and practice teaching; all displayed interest in the subject matter of the religion courses.

The following is a summary of the responses together with the commentary on the same.

Summary and Interpretation of Responses

I. Ten suggested that Introduction to Psychology be replaced by Introduction to Teaching.	I. Introduction to Teaching attempts to define in simple form and concrete terms the problem of teaching, therefore it must be largely psychological in character, and concerned with topics that have a definite application to class room teaching, habits, the technique and art of study, and acquaintance with child nature at successive levels of growth and development. Psychology is the basis of such a procedure.
II. Five saw no value in School Systems. Four suggested that this topic be included in some other subject.	II. By inclusion of School Systems in above course the aim of Catholic Education receives the setting accorded it in Catholic Philosophy of Education, and the genesis of the Public School System is presented in parallel.

III. Eight inquired the purpose of the placing of all the professional subjects in the first year, since there would be little chance for application of principles while mastering theory.

III. The great advantage of this differentiation in curricula is that it permits the construction of a thoroughly integrated program which serves to concentrate all the work of the student upon a unified problem.[1] The problem of the beginning teacher is not only to acquire knowledge of a new field but to adjust herself to the field. It is her aim to watch the order and sequence of material as it affects her learning process in order that she may help others to master it with minimum effort. For this the professional subjects are a requisite.

IV. Ten questioned the value of History of Education in this program.

IV. The character and intelligence level of the Novitiate Normal classes are above the ordinary high school graduate. Every teacher will be the better for the greater clarity with which she envisages the aims of her calling. The view point presented through History of Education defines and deepens the knowledge of underlying principles of education and cannot but be of great benefit in estimating the value of method.

V. Thirteen doubted if Educational Sociology could benefit immature, inexperienced teachers;

V. The view presented by the social world today in its relation to problems of education is too complicated for the be-

[1] The Professional Preparation of Teachers, Opus cited, p. 153.

seven suggested that this time be utilized in practical work such as supervised practice teaching.

ginning teacher to analyze. Educational Sociology aims to furnish the student with the perspective view of the place of education in the scheme of social welfare. It gives the basic principles for study of social problems connected with the educational field, and serves to make distinct the principles of Catholic education by contrast with tendencies which dominate other systems.

VI. Thirteen failed to see any value in Types of Industry and Occupation, no doubt because aim of this subject had not been stated.

VI. This course is designed to give the teacher information concerning the various types of human occupation. It serves as an important supplement in the social science classes, and introduces the teacher to some economic problems in connection with geography.

VII. Eleven questioned the utility of the Industrial Arts, except the Hand-arts in the Primary Grades.

VII. This course has a double value. The arts offer a center of correlation for many school subjects: for example, arithmetic and geography get more definite content in connection with the Industrial Arts. The arts also cultivate skills, the mental and physical coordinations called for in all industrial manipulations. The arts introduce the pupils to certain enjoyable activities, providing pleasurable opportunities for the regular work of the class room through the alignment of

ideas and facts in ways different from the texts: hence the subject indicates how knowledge and information may be utilized in other processes and interests. Relatively few schools have special teachers for the arts, drawing, sewing, etc., therefore every elementary teacher should have this preparation.

VIII. Seven suggested an advanced course of Social Sciences, possibly in place of World History.

VIII. Social Science, Political Science and Economics, or the organization of subject-matter relating directly to the organization and development of human society and to man as a member of the social group, holds an important place in modern thought. Considerable space is devoted to this subject in the elementary school curriculum, only too frequently with material rather than cultural objectives.

A survey course in Social Science covering selected topics from world history, government, principles of economics and sociology integrated by the principles of Christian ethics would develop an appreciation of the nature and laws of social life and outline for the young teacher the responsibilities of the individual as a member of the group.

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IX. Four questioned the objective of the study of Physiography in this course.

IX. Physiography or Earth-science is a back-ground for the subject-matter of elementary science. The study of subject-matter concerned with the things of everyday life helps to explain environment. Physical forces and materials often have a greater effect upon a pupil's life than do nearer and more familiar things. For example, oil fields, water supply, mountain ranges, forests, etc., may have an appeal and control the pupil's interest more than do more familiar things. A view of physiography suggests many experiments which will open up new facts of nature.

X. Ten questioned the omission of General Methods.

X. Most subjects of academic content are here considered in relation to methods. Principles of Education give the foundation of methods which are more likely to be apprehended by the beginning teacher through the analysis of the procedure of the model teacher and the writing of lesson plans than by any general course in methods. Every lesson in the Normal school should visualize a method of procedure.

CONCLUSION

In the foregoing pages an attempt has been made to regard the problem of Catholic teacher-training in its foundational aspects. The aim of Catholic education differs so widely from that of secular education, and the life purposes of the religious teacher are so distinct from those of the secular teacher, that it should be perfectly obvious that teacher preparation in the novitiate can never be administered in quite the same manner in which it is administered in the normal schools of the state. Naturally many of the elements are identical in both systems. The same general laws of learning and consequently of teaching are universally applicable. But the spirit that animates the process must show itself at every step of the way, and the organization of the courses shows accord with the rule of living which the respective students follow. Hence, both the spirit of Catholic education and the life of the religious demand that we build up a system of Catholic teacher-training on the twin foundations of Catholic principles of philosophy and the nature of the religious life.

Naturally this study makes no attempt to supply a final solution to the problem. Its main purpose is to bring forth certain fundamental aspects of the question which, because of the pressure of immediate needs, may be easily over-looked. The writer has attempted to set forth as objectively as possible the ideals for which we must strive, as we see them exemplified in the best teachers, and likewise the lack of such characteristics as exhibited in a person about to begin her training. Both the novitiate and the normal school work together to supply the apprentice with the characteristics that are lacking, according to the specifications of the master teacher.

The curriculum suggested is purely tentative. Its completion and demonstration is outside the range of the present study. The one merit that it can claim is that it is based not upon mere theory but upon an objective analysis of the funda-

mental needs of the student. A further analysis of the various characteristics of the ideal teacher as mentioned in Chapter II, would no doubt serve to throw additional light on the function of the individual courses in the curriculum. No doubt, many combinations and integrations would thus be discovered which would serve more perfectly to unify the teacher-training courses and to administrate more perfectly the preparation for work in the classroom. Experiments made on this basis in a number of normal schools should yield most promising results.

Our Catholic schools are our contribution as Americans to the welfare of our country. The Catholic ideal of education is calculated to inspire and enable those whom it influences to fulfill their duties to God and their neighbor, to utilize their innate powers for the highest spiritual and material good. It is the religious teacher who more than any other element contributes to the achievement of this ideal. The religious teacher is the closest ally of the priest in the preservation and propagation of the Faith.

The Third Plenary Council of Baltimore held that the teacher was the foundation rock of the entire Catholic system. If, therefore, Catholic education is to render efficient service in its work of preparing desirable citizens for this world and the next, "It is urgently necessary that our teachers should be trained under those influences and by those agencies which place the Catholic religion at the heart of instruction, as the vitalizing principle of all knowledge, and in particular of educational theory and practice."

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Kansas:

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Kentucky:
Sacred Heart College, Louisville.
Michigan:
Michigan State Normal College, Ypsilanti.
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Missouri:
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Harris Teachers College, St. Louis.
Montana:
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